START

Registered No. K.R.N.N. 25

RATIONALIST

WEEKLY

Founded : 1940

Proprietor & Editor G. R. JOSYER, M.A.,F.R.E.S.

VOL XXXV No. 1] Monday 13-1-1975 [PRICE NP. 0-10

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A. G. Gardiner writes in his book 'The Pillars of Society' :—"The castes of India have at least some basis in great traditions and fundamental ideas. The caste system of

ours has only basis in riches. (Ranjit Singh of cricket fame who in his cricket days in England was the first to start the custom of amateur cricketers and professional cricketers lunching together, unthinkable in England before). Perhaps after all the Jam Sahib has more right to correct the caste tradition of our land than we have to deplore the caste system of his own!"

Sir Henry Cotton says, "The system of caste, far from being the source of all trouble which can be traced in Hindu Society, has rendered most important service in the past, and still continues to sustain order and solidarity."

Nietzsche eulogised the four Varnas. Romain Rolland found in Hindu caste system the solution of War.

Sir George Campbell says, "In India I have the experience of how communities of people varying in culture, rank and racial qualifications have lived for centuries amicably together side by side and that has been possible in India only through the organisation of castes."

Dr. Annie Besant, which is a fairly renowned name in India, says, "It is not well to destroy the stately edifice built by the Rishis which has weathered many a storm and given safe shelter to a myriad generations. Chaldea, Persia, Egypt, Greece and Rome have perished, mighty as once they were, far-reaching in empire, splendid in achievement. India which was their contemporary has outlived all. And this marvellous endurance which is primarily due to her profound spirituality is partly due also to the stability given by her caste system."

Sir John Woodroffe says, "The Hindus are not believers in the friendship of the stomach! The castes mixed with one another in a way unknown in Europe, even the proudest Maharaja will dine with a common servant, while a common servant will refuse to dine with the Maharaja".

L. J. Sedgwick, in his Report on the Census of the Bombay Presidency (Vol. VIII of India 1921, P. 103) says: "The Indian caste system with endogamy caste and its exogamous Gotras is the perfect method of preserving what is called in Genetics the "Pure line". The endogamy prevents external hybridisation, while the internal exogamy prevents the possibility of a fresh pure line arising within the old one by the isolation of any character not common to the whole line. With the preservation of the pure line, the perpetuation of the characters common to it necessarily follows".

The Caste system or the 'Varna Vyavastha' enjoined by the Shastras, does not inculcate the practice of discrimination against fellow beings. It is rather the parent of solidarity. "The solidarity of man" as pointed out by Dr. Miller, the well-known educationist, "is more markedly recognised in Hinduism than in any other religion". Professor Gidding, the eminent sociologist says, "All efforts to blend the classes into one human caste are foredoomed to failure, because equality is a chimera". It is time that we should learn that the boot is on the other leg—that with the decay of [illegible], the [illegible], has come the downfall of our land. It is better that even now people should know that it is sheer nonsence to desire the abolition of caste, and the great patriot Swami Vivekananda

said "We believe in Indian caste as one of the greatest social institutions that the Lord gave to man..... ..... It has already worked wonders for the land of Bharata, and is destined to lead Indian humanity to its goal.

From "Truth" Calcutta.

* * * * *

Yet today thoughtless men holding public positions glibly talk about the "evil of Caste", and are undermining the nation. Grouping of classes of people is for promoting orderly development in Society, and does not cater to superiority or inferiority. Every individual, every class, feels itself superior to others, takes pride in its caste, and seeks to preserve it against enroachment, while co-operating with the other castes in promoting national well-being. No humiliation of anybody is inculcated by caste. Each one plays his own role within bounds, and is as good a member of society as any other.

But today the people are being misled by selfish and thoughtless leaders, and a state of chaos is being created by spreading hatred, rivalry, blood-lust, and brutality. Other nations have collapsed in the past without leaving no marks behind. Has the time come for India to collapse, in the names of Bharat and Ashoka ?

Editor.

FIRST MONKS AND NUNS INDIAN

Peoples from the East, where most of the world's so called under-developed countries are situated, today make frequent pilgrimages to the West to acquire the type of knowledge which goes by the name of technical know-how.

This fact may engender the opinion that the West is the repository of the world's wisdom and science ; this is not so, for the West has drawn immensely on the East for not only knowledge of the tools of existence but also knowledge which caters for man's ageless spiritual yearnings.

Spiritual knowledge, which alone is abiding and impervious to vicissitudes of time and history, has been a monopoly of the East from time immemorial. We have to think only of Moses, Zoroaster, Buddha, Confucius, Christ and Mahomed. This pre-eminence continues even today ; for Gandhi's spiritualisation of politics inspires people all over the globe, irrespective of their physical, religious and politlcal complexion.

A Law Member of the Government of India about a hundred years ago, Sir Thomas Henry Sumner Maine, declared that there was nothing in this world which moved, that was not Greek in its origin. Were Maine alive today, he would assuredly have revised his opinion : for there is hardly anything worth while in the realm of knowledge of the spirit, and its accompanying features, which is not Eastern in its origin !

Thus, abbeys and priories, monasteries and nunneries, seminaries and convents, so conspicuously associated with the West, had their prototypes in India three centuries before the dawn of the Christian era. This fact, somehow or other, did not find just appreciation amid the thousands of words spoken and written on the occasion of the recent opening of a seminary for the training of Catholic youths at Goregaon, near the Aarey Milk Colony, in Greater Bombay !

(Continued on Page No. 4)

35th YEAR

The "Rationalist" steps into its 35th Year with this issue. We are thankful to the Unseen Powers which have enabled us to steer it through 34 years. It has been like steering a frail bark through a windy sea !

The Vedic passage says "Asato Maa Sadgamaya. Thamaso Maa Jyotirgamaya. Mrityor Maa Amritham Gamaya," meaning, "Lead me from the Evil to the Good. Lead me from Darkness to Light. Lead me from Death to Immortality."

But, like Columbus proceeding to reach the East Indies, going the opposite way and reaching the West Indies, we have come into a climate of evil, darkness, and disaster ! All that has been good in life is fast disappearing. There is man-made evil lurking in every corner, and blowing from every direction, and making life wretched and precarious. Greed, lust and hatred have debased men, and are heralding an era of cruel and callous barbarism just short of cannibalism, while trumpets are blowing and drums are resounding, as they did when a wife was performing Sati in the old days.

Parties aud Ministers getting into power by rampant jobbery, and with no wisdom, no conscience, and no administrative ability, are fleecing the public like blood-suckers, holding out the promise of heralding a chimerical Utopia. Virtue has gone into hiding, and vice is arising with its thousand heads wielding its twin wands of Autocracy and Mobocracy.

It is no pleasure to elaborate the picture, and the "Rationalist" can only express regret that the nation's elite should have brought things to this pass in the so-called enlightened 20th century. The 18 Dharmasastras and Rajaneetees of the land have become sealed books and been consigned to archives. How long this phase will last, God knows. And perhaps He doesn't care !

Editor.

(*Continued from Page No. 3*)

Words do not, however, matter much : more important are facts. There was something singularly appropriate in the fact that the West came via the East, in an easterner, in the person of Gregory Peter, XV Cardinal Agagianian, an Armenian, to repay, unconsciously though it was, the debt owed by it to the East in the organisation of its religious life.

If the choice of this personality were fortuitously fortunate, equally happy is the location of the seminary. It is barely a few miles from the renowned Kanheri Caves, near Borivali, which till today proclaim the Buddhist way of life, and its undoubted contribution to enrichment of the human spirit at a benighted stage of its existence.

The forerunners of the monks and nuns of Christianity were the bhikshu and bikshuni of Buddhism. This ancient Indian tradition of renunciation of life continues even today, for, we have also sanyasi and sanyasin, sadhu and sadhuwin. Like their counterparts today, the bhikshu and bhikshuni were zealous missionaries, being encouraged by Asoka the Great to carry to strange lands the message of Buddha.

Students of ancient Indian lore will recall the episode in the life of Sanghamitra, Asoka's daughter. Both she and her brother, Mahendra, forswore their royal inheritance for a life of simplicity and evangelisation. Mahendra went to Ceylon to expound Buddha's teachings.

Such was the impression Mahendra created that Queen Anula of Ceylon, accompanied by her five hundred maids, approached him for initiation. Mahendra declined, however, to conduct the rite, telling the queen that he did not have the faculty to do so, and that, the services of a bhikshuni must be sought instead.

Simultaneously, Mahendra addressed his father to send Sanghamitra. Asoka was reluctant to consent, but ultimately, he yielded to her entreaties. Accompanied by eleven bhikshuni, Sanghamitra sailed for Ceylon, so enabling Anula, her companions and maids to secure initiation (prabrajya). Hundreds of other followed suit.

Sanghamitra herself settled in the Upasiki-vihara, founding twelve other similar institutions, apart from the well known vihara Hathhalhak. She never returned to her native land, depositing, at one year less than the Psalmist's alloted span of three score years and ten for human life, her bones in the country of adoption, like the missionaries of our day.

The antiquity of the monastic tradition is, thus, well authenticated, and has been recognised by western authorities. Monasticism radiated from India not only southwards to Ceylon but also eastwards to Tibet and other adjoining regions. Establishment of monastries by Buddhists was the natural corollary to the tendency of spiritually-inclined men—rishi and maharshi as they are known—to retire to the forbidding solitudes of the Himalayan mountain fastnesses for contemplation and meditation, or to that of pious tapaswee and tapaswini, and mathwasi and mathwasini to withdraw into the depths of the forests for prayer and penance.

It would be unthinkable were the monastic way of life not to develop in, also, the Middle East, in the soil of which have germinated some of the world's foremost creeds. Thus, the Essenes in Judea had monasteries before Christ appeared on the stage of history. Similar institutions were founded by the Therapeutae in the vicinity of Alexandria, but it is doubtful whether the inspiration for their establishment came from India.

The ancient Greeks had their priests, and the Romans had a highly organised hierarchy, but the literature of neither contains any reference to anything like what may be considered to bear even the faintest resemblance to monasticism.

Beginning in Asia, the monastic ideal soon spread, in the time of the early Christmas, in the second or third century, to Africa, whence it slowly permeated the religious life of the West, ultimately governing it.

In fact, the title of the founder of Christian monasticism belongs to an African, St. Anthony (251–356 A.D.), who was born at Koma, in Upper Egypt.

The early exponents of the monastic life were rather anchorites than monks, as we understand this term. Their existence was essentially eremitical, for withdrawing from society, they lived in seclusion, in caves or amid rocks on the outskirts of towns and villages. Anthony himself lived in an abandoned fort on the banks of the Nile.

Practice of austerities comes naturally to the Asian temperament. If there was any man who did his best to get away from earth when he lived on it, it was one who, fittingly enough, bore the name Simeon Stylites, for he actually lived, as it were, on a stilt, though his name, apart from the mere resem-

blance of its sound, has nothing to do with stilts or stiles.

Simeon Stylites, who was a native of Cilicia in Asia Minor, lived the greater part of his life atop a pillar without descending even once. His disciples carried food to him by means of a ladder. His elevated perch did not prevent his preaching or participation in ecclesiastical discussions, despite the fact that his pillar was sixty feet high!

Most of these practices, including living in the desert, followed the spread, in the second and third centuries, of the eremetical idea from Persia, Babylon and Arabia, where the accent was on a rigorous mode of life and deep contemplation.

Practice of such eccentricities for the attainment of perfection ceased about one hundred and fifty years later when Benedict (480-540), founder of the world famous Abbey of Monte Cassino, gave his famous Rule. True to the Latin genius, more practical than speculative, as was that of the Greeks, he hit upon a happy mean, establishing coenobitism on a traditional basis.

Beating one's breasts, hammering one's head, mystical effusions and diurnal devotions were not enough. His rule combined spiritual and intellectual exercises with manual activity. He did not forget that work is worship (laborare est orare).

His rule enabled his followers to make a positive contribution to the saga of human achievement. They improved tillage and reclaimed waste land, undertook the work of relieving the poor, and by preserving and copying manuscripts rendered an important service to European culture at a time when the Teutonic wave of barbarism threatned to engulf it.

Benedict brought sanity into the life of "competing athletes of the spirit" and showed how those who sought to renounce the world for the cloister might contribute to its enrichment. He completely transmuted the whole concept and structure of monasticism, which had filtered to the West, via Egypt and Syria, from the East.

A. SOUZA-GOUDINHO

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Whose Time Saving?

"My Idea of a machine that it should be a slave ; but, more and more. the machine is making us do the work, making us the slave !"

Until recently, if I wanted to telephone somebody in, say, Southwold, I lifted the receiver and said "Southwold 1234, please," and they did the rest. Now they have been replaced by a machine. It takes me ten minutes to find that I must dial 0502721234, and, if I get a digit wrong, it will be the Reykjavik Public Library.

At the moment it is still possible to find a garage with that superb machine, a man, to whom one can say "Four of the cheap, please" and he will do the rest. But at more and more garages mysterious, complicated pumps are being installed covered with dials and buttons, octane ratings, lists of various makes of motor car.

If I buy a bag of lawn fertilizer, a machine has sewn it up across the top with some fancy stitch, easy for machines but hard for people. It is supposed to open magically, but it never does.

Sweets come in hermetically sealed cellophane bags, bacon in packs from which the air has been extracted so totally that all the rashers are tightly stuck together ; so there is more work, separating those greasy slices without tearing them. I don't remember tearing bacon in the days when a man in a white coat turned the handle of a red machine and asked you which thickness you wanted.

I propose a simple question to all who think they are streamlining our lives. "Whose time and effort is the mechanization saving—theirs or the consumer's ?"

VALUE OF YOGA

Yoga, India's ancient system of keeping fit, is gaining popularity in the West. America has a number of yogic centres, and the science is taught also in Europe, where many famous men and women are among its devotees.

This article relates how yoga differs from western calisthenics, its mystical side and its appropriateness in this Atomic Age.

Yoga is no longer a cult confined to religious fanatics. Today it is followed seriously by an ever increasing number of respected people in all walks of life, not only in India but also in many western countries.

Hundreds of thousands of people in the West swear that this ancient system (the Government of India has appointed a committee to investigate its therapeutic claims) keeps them forever young, forever healthy.

The Russians are also very keen on Yoga, and have introduced it into their educational systems. And after 1500 years, China and Japan are reviving their interest in Yogic science.

Mr. Ben Gurion, Israel's Prime Minister, is among famous devotees of Yoga. Often, visitors have been taken aback to find this white-haired old man standing on his head! Yehudi Menuhin has followed Yoga principles for many years, so has Leopold Stokowski, the conductor Gloria Swanson advocates Yoga "for making a film star and grand-mother feel fine."

Another film star, Olivia de Haviland has been practising Yogic postures since 1955. She learnt her exercises in paris. The French, she says, nothing strange about Yoga, because so many of them practise it.

Mr. J. M. Watkins, a London bookseller of occult works, tells me that there had been an increase in the sales of books on Yoga in recent years, due to the more popularly-priced editions coming on the market. "But Yoga books have always done well," he added.

Many Yogis, however, say that you cannot learn Yoga from books, only from an expert. He will know if certain Yoga exercises are suitable for you and which are dangerous for you.

Yoga is the oldest form of physical exercise known to man. In full, it is a complicated system, consisting of breathing exercises and more than 200 postures, each of which has curative or beneficial effect.

Yoga enthusiasts claim that Western physical jerks strain the strength of the individual, while Yoga enables him to benefit without strain.

It is also claimed that almost everyone who practises Yoga enjoys good health. Some say that Yoga can extend man's life to 125 to 150 years.

Another important part of Yoga is controlled meditation. Sir Paul Dukes, an ex-diplomat, and his wife are experts on Yoga, and they take every opportunity, no matter how short, for meditation, some of it mystical. "You can have eternity in one second of time," says Lady Dukes.

Sir Paul has lectured all over the world on the applications of Yoga, and has been personally thanked by Jawaharlal Nehru, for his work.

Yogis claim they can shut off a portion of their brain, or numb cellular functions at will, so that they feel no pain, and some say they can keep fit on about four ounces of food a day.

One old Yogi and Hindu mystic said a few years ago that the only survivors in any future atomic world war would be Yogis. He said that Yoga alone could counteract the radioactivity generated by H-bombs.

Certainly some extraordinary feats have been performed by demonstrative Yogis. In 1950 the "Lancet" gave an account of a middle aged Yogi, frail and hungry-looking who was shut in an air-tight cubicle. After 62 hours he came out alive !

Then in 1955, in New Delhi, an 18 year old Yogi was buried alive for eight days without food or drink in a five-foot deep pit. His only link with the outside world was a small air hole, covered by a grille.

The Yogi sat upright in the pit, with the upturned soles of his feet resting on opposite thighs. He went into the pit "because the sight of suffering humanity shocked me, and led me to renounce the world in search of of absolute truths."

Some years ago Mr. L. S. Rao, aged 61, Indian Yogi, had a meal of glass, tin-tacks and gramophone needles in a Soho restaurant. He did it to demonstrate "the triumph of spirit over matter."

Before his meal he said : "Some people are mad for money, some for drink, some for women. I want to make people mad about God. That's better ; its much more profitable."

After crunching a wine glass and washing the bits down with water, he observed : "I can digest this glass because my mind is prepared for it. Hatha Yoga controls the five senses. It teaches man to integrate his life and reach out from the pain, tumult, and anguish of the present world to what is eternal."

At the end of the meal he gulped down a powerful liquernitric acid, saying "Most people would die, but I will not. Yogis only die when they want to."

(Many Yoga experts scoff at public demonstrations of such "popular" feats as eating glass or swallowing a jugful of water with live fish in it.)

When Paramhansa Yogananda, a Hindu who taught Yoga in the West for 30 years, died, it was observed through the glass lid of his coffin that "no physical disintegration was visible in his body even 20 days after his death." The corpse was apparently immutable and no odour of decay was present. These facts were given in a notarised letter from the director of the mortuary.

Arthur Joyce

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THINK OVER

It is a paradox that in our time of drastic rapid change, when the future is in our midst devouring the present before our eyes, we have never been less certain about what is ahead of us. Thus we are addicted to forecasters and pollisters. Even when the forecasts are wrong we go on asking for them. We watch our experts read their graphs the way the ancients used to watch their sooth-sayers reading the chicken entrails.

* * *

We find it hard to apply our knowledge of ourselves to our judgement of others. The fact that we are never of one kind, that we never love without reservations, and never hate with all our being, cannot prevent us from seeing others as wholly black and white.

* * *

People who bite the hand that feeds them usually lick the boot that kicks them.

* * *

The genuine creator creates something that has a life of its own, something that can exist and function without him. This is true not only of the writer, artist, composer and scientist, but of creators in other fields. A creative organizer creates an organization that can function well without him. When a genuine leader has done his work his followers will say, "We have done it ourselves," and feel that they can do great things without a great leader. With the non-creative it is the other way around : in whatever they do, they arrange things in such a way that they themselves become indispensable.

* * *

Retribution often means that we eventually do to ourselves what we have done unto others.

* * *

A Saviour who wants to turn men into angels is as much a hater of human nature as the totalitarian despot who wants to turn them into slaves and animals. Both the saviour and the despot want to deal with men as with things that are malleable and predictable.

* * *

Language was invented to ask questions. Answers may be just grunts and gestures, but questions have to be spoken. Humanness came of age when man asked the first question. Social stagnation results not from lack of answers but from absence of the impulse to ask questions.

* * *

It is the stretched soul that makes music, and souls are stretched by the pull of opposites—opposite bents, tastes, yearnings and ambitions. Where there is no polarity—where energies flow smoothly in one direction—there will be much doing but no music.

* * *

There is a spoiled-brat quality about the self-consciously alienated. Life must have a meaning, history must have a goal, and everything must be in careful order if they

are to cease being alienated. Actually, there is no alienation that a little power will not cure.

* * *

It is loneliness that makes the loudest noise. This is as true of men as of dogs.

* * *

Elitists never tire of repeating that only the chosen few matter ; the majority are pigs. Yet it does happen that a he pig marries a she pig, and a Leonardo da Vinci is born.

* * *

A Nation declines when its people become too serious to set their hearts on toys.

* * *

The end comes when we no longer talk with ourselves. It is the end of genuine thinking, and the beginning of the final loneliness. The remarkable thing is that the cessation of the inner dialogue marks also the end of our concern with the world around us. It is as if we note the world and think about it only when we have to report to ourselves.

* * *

After his first volume of "French Revolution" had been completed with tremendous travail, Thomas Carlyle entrusted the manuscript to John Stuart Mill for critical reading. It was a black night in Mill's life when, whitefaced and trembling, he was obliged to return with the news that, except for a few stray sheets, the manuscript had gone up in smoke ! The chambermaid had used it to light the fire !

When the door finally closed behind their distraught visitor, leaving them to the privacy of their despair, Carlyle said to his wife : "Mill, poor fellow, is terribly cut up. We must endeavour to hide from him how very serious this business is to us."

Serious because they were penniless. And above all, serious because he had written at white heat and, when each chapter was finished, had triumphantly torn up his notes as toilsome things he would never need or wish to see again.

Next day all the Scottish Presbyterian blood in his veins bade him order a fresh supply of paper and make in his diary this entry : "It is as if my invisible schoolmaster had torn my copybook when I showed it and said, 'No, boy, thou must write it better'."

* * *

During the early years of the war, I was showing Queen Elizabeth (now the Queen Mother) round our emergency rest centre in Cheshire. When she asked to see an automatic tin opener in operation, a staff member started to open a tin of soup. The Queen implored him to stop. "Not a full one," she said, "it would be wasted. Take the bottom off an empty tin."

* * *

When the Rockfeller brothers were children, their parents gave them small allowances. "You have probably heard the stories," says John D. Rockefeller III. "We were given the money and told we should do three things with it : give some, save some..." He paused. "Now what was the third thing ?" he murmured. "Oh, yes. And we should spend some !"

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RATIONALIST

WEEKLY

Founded : 1940

Proprietor & Editor G. R. JOSYER, M.A.,F.R.E.S.

Vol XXXV No. 4] Monday 3-2-1975 [Price NP. 0-10

Mr. Varvoglis Peter
Teacher of Mathematics
Dimokrition University
Xanthi, Greece.

To the Director of the
International Academy of Sanskrit Research
Mysore, India.

Dear Sirs,

I have been informed about your researches concerning the Sanskrit Texts, and especially about the successful translation you have made into the English language of "AERONAUTICS" by Maharshi Bharadwaja, in which I am interested.

I would like you to show me the way I could have a copy of the "AERONAUTICS" because this is exactly the book I need for my Scientific Researches.

I have already written you in last October but no answer is received. So please write to me as soon as possible.

I am looking forward to receiving you reply.

Yours Sincerely,
Varvoglis Peter

INDIA BIRTHPLACE OF MATHEMATICS

Tall, stockily built, ever smiling and energetic Alexander Volodarsky was one of the delegates to the 62nd Indian Congress held in Delhi during the first week of January. The history of Mathematics holds a fascination for him and while talking to him in his room in Hotel Connemara, I was struck with the enormous ease with which he could tread boldly into the days of ancient Indian civilisation of 3 millenium B. C. from his keen mathematical point of view. The figures, the Circles, the axe, the ornaments, the house, in short, every bit of the remnants of Mahenjadaro and Harappa speak to this scientist, volumes and volumes about the level of mathematical knowledge of those people of yore!

No texts concerning the mathematics of those days have been preserved; neither have the inscription available been deciphered. During the period of the Indus Valley Civilisation, the most popular meterials used for writing were bark, cotton fabric, leather and palm leaves, all of which had perished in the damp soil long ago.

Undeterred by all these handicaps that Time and Ages have presented, those who have dedicated themselves to unearth the mystery of the origin and evolution of the mathematical knowledge of the Homo-Sapiens are analysing and subjecting to scrutiny from the mathematical angle, every object that archaeology provides.

What was the level of the Indian's knowledge of arithmetic in the period of Indus Valley Civilisation?

Mr. Volodarsky asserts that they used, in all probability decimal numbering. Evidence? A narrow strip of shell ruler of which only a fragment survived, with the points inserted 6.7mm apart, of which nine points remained. The error in the calibration of that ruler is according to Dr. Volodarsky, within 0.07mm.

The rounded pattern and figures on metal even the copper-headed axe used by those people are evidences of perfect symmetry. With what instruments did they work? What were the mathematical apparatuses used?

The unit of weight during the Indus Valley Civilisation was found to be 0.8565 gms. The system of measures of weight was based on doubling of small weights and multiplication by 10 and 100 of larger ones. Dr. Volodorsky said that the following correlations were observed: 1/3, 1, 2, 4, 8, 16, 32, 64, 160, 200, 320, 640, 1600, 3200, 6400, 8000, 12800.

According to the scientist the old Indian system of measures of weight has no common features with the Babylonian system, and in spite of the fact that one of the weight groups resembles an old Egyptian "beka", the two systems are regarded as fully independent.

Though the connotations of research scientists are much above the level of comprehension of ordinary laymen, I could understand that Dr. Volodarsky was saying that the part of the Algebra came from India. It was surprising for me when I learnt from him classical works of ancient and medieval Indian writers Bhaskara I, Sridhara, Narayana, Nilakantha, Brahmagupta, Parameswara and other authors have been translated into Russian! Many Sanskrit treatises also were translated into Russian.

Dr. Volodarsky, member of the Academy of Science of the USSR, is at present engaged in research regarding mathematics in Ancient India in the Institute of History of

Science and Technology. The Institute is unique in the sense that thee experts devote themselves purely to the history of various sciences.

Dr. Volodarsky was received in the Matscience Institute, Madras by Dr. Alladi Ramakrishna, Director, and the former gave a talk on "Mathematics in Ancient India".

Later, accompanied by Mr. I. M. Khartchenko, Soviet Consul General in Madras, Mr. Volodarsky called on His Excellency K. K. Shah, Governor of Tamilnadu, who evinced a keen interest in the history of sciences.

Any Indian, I hope, will be proud of the fact that Indian civilisation is age-old and that scientists have proved with evidence that the Indus Valley Civilisation gave birth to decimal arithmetic, Algebra, Geomtry and Calculus.

A. S. Murthy,
U.S.S.R. Consulate.

MARVELS OF YOGA

Western scientists' interest in Yoga is not limited to studying its effect on human body using modern science and technology but also includes the uses to which Yoga can be put, particularly in medical science, according to Mrs. Maria Helena De Bastos Freiré of Brazil, Vice-President of the International Yoga Teachers' Association.

According to her Dr. Leyboyer in France has used Yoga to make pregnancy and childbirth easier. The would be mother is prepared for childbirth through special spinal and pelvic exercise from the time she becomes pregnant. She is also given psychological preparation through relaxation exercises, and at the time of childbirth she is conscious and participates in the event, enjoying it without suffering.

Mrs. Freire herself has been doing much work at the Centre for Studies on Yoga in Sau Paulo, Brazil in the use of "Kirliangraphy" in analysing and categorising the emanations from practising Yogis. Kirliangraphy is a new method of photographing certain emanations or auras that exude from every human being, discovered by a Russian couple named Kirlian.

It has been found that this aura is consistent with life and gradually dies out once an animate object dies.

Researches using Kirliangraphy on practising yogis and others have shown that the aura, which can be found in all parts of the body and comes in many colours, is highly individualised and different with each person. It is also clearer and better defined in the case of healthy persons like those practising yoga. Changes have also been seen in yogis before and after yogic exercises or meditation.

The emanation, it is felt, depends mainly on the physical vitality and health of the subject, though mental states may also influence it. Hence, it could possibly become of help in medical diagnosis.

The fifth international yoga teacher's conference to be held in Puri (Orissa) will discuss this phenomenon as well as th ephilosophical and scientific aspects of yoga including its relation to parapsychology and biopsychoenergetics. The association has laid down yogic qualifications and ethical standards necessary to become a teacher of yoga.

METAL FOR SPACE-SHIPS

Scientists of General Mills, Inc., of Minneopolis, Minnesota, U.S., have begun to test materials that may be used in tomorrow's space ships.

The research work is being conducted in a so-called "space chamber," Here the scientists simulate conditions that may affect artificial earth satellites and space vehicles as they soar 80 to 300 miles (128 to 480 kilometers) above the earth.

In the "space chamber" the scientists bombard samples of metals and other materials with invisible electrically charged particles moving at speeds of about 20,000 miles (32000) kilometers) an hour.

Their aim is to determine what metals will not disintegrate or "sputter" away under prolonged attack by atoms and molecules 400,000 feet (120,000 meters) above the earth and beyond.

"Aircraft engineers, safely past the sound barrier, are worried now about a much tougher problem—the heat barrier," says Zeus Soucek, general manager of the mechanical division of General Mills.

"Our research is attacking the third big problem lying in wait as man reaches higher and higher—how to keep his vehicles from disintegrating under particle bombardment."

In the "space chamber" pieces of metal varying in size from a match-stick head to a man's fist are placed inside the main chamber. The pressure inside is then pumped down to the near-vaccum of the outer atmosphere and electrically charged or ionized atoms are fired at the materials.

These particles strike their targets at a 20,000 mile (32000 kilometer) an hour speed.

The force of the collisions knocks atoms from the surface of the materials. The number of atoms dislodged determines the "sputtering" or disintegration rate of the substances.

The small chamber gives off an eerie, purple glow as it operates. This results from the constant bombardment of mercury atoms. The whole chamber sits in water in order to provide close temperature control inside the chamber.

After testing nearly 30 metals in the chamber, including aluminium, iron, titanium and zirconium, General Mills' researches concluded that "even the best of current metals" will disintegrate after prolonged exposure to space conditions.

Available alloys also "are not adequate for the jobs ahead," Mr. Soucek says.

"Since there are few new metals to be discovered, we must learn to give the old ones entirely new properties," he declared. "We think this can, and will, be done within the next decade."

General Mills believes that its research will have "considerable import on the metallurgical sciences," and will enable man "to gain the know how he needs to design his high altitude vehicles for satisfactory performance."

The company also says that the work "may have a bearing on the artificial earth satellite to be launched next year."

The most important discovery made to date in this research activity is that the tendency to disintegrate is not caused by heat generated when fast-moving particles collide with a solid substance.

The disintegration is caused it is believed, by the momentum of the charged particles and the angle at which they strike.

RESEARCH ON DRAVIDIAN

A groug of Soviet scholars doing research on the language of the Mohenjadaro script with the help of computers are of the view that it may possibly be proto-Dravidian. They have already published two books in English entitled "Proto-Indica-66", and "Proto-Indica-69" and a third book in the series "Proto-Indica 72" is to be published soon.

This information was given by Prof. G. M. Bongard-Levin, a leading Soviet Indologist and author of many books on Indian History and Culture, while talking to press men recently.

Answering questions on Dravidian and Proto-Dravidian Culture Prof. Bongard-Levin said, "if we accept the theory that the Mohenjadaro language is Dravidian, then we can assume that the Dravidian culture spread as far as the Mohenjadaro civilization had spread.

He was emphatic that the origin of the Dravidians was somewhere in the North but not in the South.

Tracing the history of cultural contacts between India and Central Asia, Prof. Bongard-Levin said that there were evidences to show that these contacts started as early as the 3rd millenneum B. C. Recently we found in one site in the Central Asian Republic of Turkmenia, Harappan pottery, seals and other materials which confirm this view, he said.

Of special interest, said the Professor, are many Kushan objects in Soviet Central Asia. During the Kushan period India and parts of Central Asia formed part of one empire. So, contacts between these two areas were specially close during this period. Discoveries in India also reveal that many Central Asians came to India and brought with them many features of Central Asian Culture.

Later in the 1st-2nd century A .D. Buddhism came to Central Asia from India. We have discovered many Buddhist monuments, manuscripts, sculptures and paintings of Buddhist character. For example, a large figure of Buddha more than 11 metres long, like the one in Kusinara in India was discovered. Many Brahmi manuscripts were also unearthed, These are good examples of historical roots of our cultural contacts in ancient period, pointed out Prof. Bongard-Levin.

He also referred to the great interest evinced by the Soviet people in the History and Culture of India and said that the rate at which books on India are published and sold within weeks was a proof of this interest.

The book entitled "Studies in the Culture of India and Central Asia" by Prof. Bongard Levin based on the latest archaeological discoveries, was published in Calcutta in 1972. This book deals with the Cultural contacts between India and Central Asia from the earliest times. The latest example is Prof. Bongard-Levin's book, "India in Mouryan period" and the "History of India" by Professors Antonova, Kotovsky and Bongard-Levin, a comprehensive work in a single volume, 18,000 copies of which were sold out in one week. Incidentally Prof. Bongard-Levin's book on "India in Mouryan Period" is shortly to be published in India in English.

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.E.S. M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.

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"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal on the light of current possibilities.

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"If the king be an enemy of virtuer, morality and strength, people should desert him as the ruinor of the State."

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VOL XXXV No. 5-6] Monday 10-2-1975 & 17-2-1975 [PRICE NP. 0-10

INNER URGE

Meet a student who knows about twenty languages and who has set himself the aim of decipherin, the writings of the Mohenjo-Daro. His name is Anatoly Platonov. He is 28 and is at present a fourth year student at the Philology Department of the Moscow University.

"When I completed my school studies I had not even dreamed of becoming a University student," says Anatoly. "I wes born in a miners' township in the Ukraine, and my grand-father, father and old brothers are all miners. After school I, too, started working at a mine. But after working for a few years I realised that this was not my vocation. While working in the mine I began collecting books on different languages and somehow gradually grew fond of learning new languages. I know about a score of languages now. Of course, I know not all of them equally well-some I try to learn well, while I need others only as auxiliary ones to be able to read books on linguistics in the original and for making linguistic comparisons and studies. And, of course, I was fully aware of the fact that it would be impossible for me to learn languages really well without University education. That is why I enrolled at the University."

"I would now like to try to decipher the writings unearthed in the Indus Valley in India, and do some original work in this connection," says Anatoly.

"There are probably people who can sacrifice everything for the sake of some goal, but I do not belong to them. A human being must love, work, rest, he must sing songs, draw, do social work, engage in sports.... In general, I don't like people who have only one aim in life, I think they are boring. If, for example, a person's interests do not reach beyond the framework of, say, physics, he is the most uninteresting person, whom I would not find much to talk about with," Anatoly thinks.

Anatoly has many friends in the Ukraine in his native town and also at the University. In a year's time Anatoly Platnov will be graduating from the University. He still has to defend his diploma paper. Asked whether he has already chosen a topic, he said.

"I haven't formulated it yet fully. But, of course, it will be connected with the deciphering of the ancient script of the Mohenjo-Daro civilisation."

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With macabre humour Italians say the only industry prospering despite their country's present economic plight is the kidnap industry. "It was a foreseeable phenomenon," says crime expert Benigno di Tullio. "With banks now guarded by police under orders to shoot, the old-style big robbery is becoming increasingly difficult. Kidnapping is less risky and the task is enormous." Many well to do Italians are hiring bodyguards, jujitsu courses are proliferating and a thriving trade is being done in burglar alarms, trained watchdogs and bullet-proof automobile glass.

* * *

Nowadays the management of Japan's Arpusu Denki electrical engineering firm often mails its employees notices thanking them for their "many years of co-operation with the firm" and promising that "the board of directors will never forget their contribution." This is really a velvet-glove notification of dismissal. Other enterprises in the country are following suit. The Ministry of Labour foresees some 750,000 lay-offs in the first three months of this year alone !

* * *

The U. S. economy stands atop "a mountain of debt" 2·5 trillion dollars high, "Business Week" disquietingly notes. This astronomical figure consists of : "1 trillion dollars in corporate debt ; 600 billion dollars in mortgage debt ; 500 billion dollars in U. S. government debt ; 200 million dollars in state and local government debt ; and 200 billion dollars in consumer debt !"

* * *

Britain's current sugar scarcity has provoked unrest among monkeys at Sherwood Zoo near Mucknall. Adamantly against unsweetned cocoa, they splashed the slops into the faces of their keepers ! The zoo management has had to ask the public for sugar !

The response to an advertisement for a shepherd that was published in the local paper of Rheden, Holland, surpassed all expectations. The 240 applicants were of both sexes, of ages from 17 to 46 and included not only jobless, but also lawyers, school principals, teachers and students, nurses and psychiatrists. One unwed mother claimed her five months old baby would be no impediment as she would carry it around in a haversack. Others said they wanted the job to "forget the past" or "acquire peace and tranquillity !"

* * *

Geneva's city fathers recently forbade day time soliciting by prostitutes, apparently to guard the morals of boys and girls playing in the streets after school. The city's street walkers protested the decision in the federal court, arguing that at home school children could see "more lurid episodes" on television than soliciting !

* * *

New York State controllers have established that executives of the City Transit Authority often go on overseas junkets at public expense. One official managed to get $4000 for an "inspection tour" of the underground railway in Florence (Italy). He took his wife and also visited London, Stockholm, Munich and Rome. Incidentally, Florence has no underground railway !

* * *

A New York engineer has constructed an automatic cradle. As soon as the child starts crying the cradle starts swinging. If the child continues crying, a tape recorder is switched on and a lullaby in soft tone is heard. When this also doesn't help, an alarm starts ringing to wake up the parents. If the child becomes silent the automatic is switched off !

"My Eldest daughter needed a new coat. I took her and her sister to a department store where she tried on several. When she put on a grey one her younger sister protested loudly.

"I don't like it, you can't have that one."

"Why not ? I like it."

"Yes, but when you've grown out of it I'll have to wear the thing !"

* * *

A Father was tired of listening to his boys quarrelling. One moment they were fighting over which television programme to see and the next moment they were fighting in the kitchen. "Why must you always have a difference of opinion ?" he asked.

"We don't have a difference of opinion," answered the younger boy. "I want the bigger apple. So does he !"

* * *

In the twenty first century, when the world's energy needs will be equivalent to 15-00 of today's power stations, solar energy will come to the rescue, declares Sir George Porter, Nobel Prize winner and Director of the Royal Institution, London.

Nature is far ahead of the chemist in the use of light. All our wood and fossil fuels, such as coal and oil, are made by photo-synthesis ; in this, the light energy of the sun, absorbed by the green colouring of plants, is converted into an enormous store of chemical energy—28 million times that of one ordinary power station.

Numerous ways of using solar energy are being studied at the Royal Institution, and the best is to make hydrogen from water by chemical reaction. Sir George concludes : "If sunbeams had been weapons of war, we would have had solar energy centuries ago !"

* * *

Footprints from carpets and floor coverings may soon be an additional hazard for burglars. A technique discovered by Dr. Kurt Greenwood at the Shirley Institute in England uses static charges generated by contact between shoes and carpets to reveal the outline and some distinguishing marks of the shoe soles, such as the wear marks of old shoes.

The pattern of the static charge is normally invisible, but small plastic beads spread over the carpet surface congregate where the charge is greatest. Nylon and acrylic-based carpets and plastic or vinyl tiles pick up a pattern of charge in a dry atmosphere. Under ideal conditions, a static footprint can last up to twelve hours.

The Shirley Institute has carried out a feasibility study of the process for the police department of the Home Office, and further development is now being planned.

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EDITED BY G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

RS. 30-00.

INDIAN EMIGRANTS IN CAUCASUS

It may be the forefathers of Adygheis, a small Caucasian people inhabiting the Adyghei Autonomous Region of the USSR have come from India. One cannot help making this rather unexpected conclusion after reading the reports that have appeared lately in a number of Soviet papers.

A figurine of God Vishnu was discovered near Mys Vidny Sanatorium on the Caucasian Black Sea coast during excavation. A similar figurine of Vishnu was found by school children some three years ago near the Black Sea town of Gagra. Bronze Age kolkhis axes often bear drawing and ornaments that are characteristic of ancient India, and images of Indian elephants were discovered on a fresco in a temple not far from Gagra. And, finally, an old folk song of the Adygheis goes : "We have come from sunny India".

The Moscow newspaper Sotsialisticheskaya Industria has called all these facts "links in a mysterious chain of remarkable coincidences".

Before the Great October Socialist Revolution of 1917, the Adygheis had neither an alphabet, literature nor any scieniific establishments. The population was almost totally illiterate. After the Revolution, 80,000 Adygheis, upon receiving autonomy, created their own developed national culture. Today, the Adyghei Teacher Training Institute alone, has over 4000 students, not counting those studying at other Soviet higher educational establishments. Modern Adyghei national culture develops on the basis of age-old traditions which are the subject of a thorough study. The Adyghei scientific research institute of economy, language, literature and history which was set up 45 years ago, has become a major centre for studying the culture of the Adyghei people.

In connection with the afore-said findings, an APN correspondent has asked a number of prominent scientists of socialist Adyghei their opinions about the hypothesis of the migration of the ancestors of the Adygheis to the Caucasus from India.

Zeinab Kerasheva, Doctor of Philology, said that this question has not yet been studied by linguists. "And that is why there is as yet no data to prove or disprove this supposition. Personally I treat it rather sceptically, although I do not completely exclude this possibility. Most of the linguists are of the opinion that the Adygheis are the autochthonic population of the northwestern Caucasus. Incidentally, there are also serious linguistic researches making it possible to assume that our forefathers have come from the south, from Asia Minor".

Murat Besidzhev, composer, Art Director of the Adyghei Philharmonic Society : "There is nothing I can say in this connction. The question has not yet been studied. The only thing I can say is that Indian music and songs are extremely popular among the Adygheis. Whenever Indian films are shown in our halls, it is always very hard to get tickets".

Askar Gadagati, prominent poet and literary critic, who has devoted several years to collecting and studying of texts of the national epic poem "Narty" recently put out in seven volumes under his supervision, said : "I do not exclude this possibility, although the question requires a profound and all sided study. Some specialists find that one of the versions of our "Zafak" dance has whole musical phrases resembling Indian music. The plots of our and Indian folk tales also have much in common,

although this can also be explained only by a similarity of material and spiritual conditions characteristic for all peoples at a certain stage. The most important are, I think, the ancient folk legends which we know and which directly say that the Adygheis and Adygheis in general, came from India.

"I have once written down an old folk legend which Ibragim Khushta, our prominent folk bard and narrator related to me, according to which the Adygheis originate from India. The text of another legend called "How the Adygheis appeared in the Caucasus" recorded in Tuapse, on the Black Sea coast, says: "The forefathers of the Adygheis lived in India, but they left India because the children of the poor put out an eye of a Prince's son which led to a fight between the Princes and their subjects. They got to the territory now called the Caucasus".

Of course, a legend is a legend, and one must approach the question with utmost caution".

Pshimaf Zutlev, an archaelogist and historian, associate of the Adyghei Scientific-Research Institute: There is a quite a number of legends describing how the Adygheis settled on the Black Sea coast, which was called Sind Harbour or Sindika and was inhabited by our forefathers, the Sinds whom some Russians and German scholars of the 19th and even the early 20th century considered to be people of Indian or, to be more precise, Gypsy origin.

On the other hand, among Adyghei genealogical legends there are such ones that describe the arrival of the Adyghs from another Asia.

Adyghei folk tales are often surprisingly similar with Indian tales. Eight years ago I published an article in which I first expressed and substantiated the idea that thirty of our folk tales originate from the famous Indian "Seventy Stories of a Parrot"—"Shukasaptati".

Minkutas Azamatova, prominent ethnograph and historian, author of the book "Adyghei Ornament", said: "Indian ornaments should be better studied to enable us to make definite conclusions. I have found a certain similarity, but it is impossible without a thorough study to say whether it is explained by the origin of the Adygheis, or they borrowed from other peoples, or it is just a chance coincidence. As for the possibility of our forefathers coming from India, I must say that I have heard such legends from my father and grand-father whom the question interested very much".

Nurby Lovpache, prominent Adygh art specialist; said: "I find in our ornaments features both similar and sharply differing from Indian ornaments. But I think that attention should be paid to the assumption that the forefathers of the Adyghs could have originated from India, although from the view-point of scientists some of the proofs do sound rather naive. For example, the Adyghs call a mountain Khindukuashkhe, which means "Indian Mountain," and sounds very much like Hindukush".

Summing up the results of these interviews, one can only say, that the hypothesis deserves a thorough and complex study, and that for the solution of the problem the history and culture both of the Adyghs and also of the peoples of India must be studied. That is why an important role in this respect could be played by the growing co-operation with Indian scientists.

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I, G. R. Josyer, hereby declare that the particulars given above are true to the best of my knowledge and belief.

G. R. Josyer,
Publisher.

Dated 3-3-1975

SIR GEORGE BIRDWOOD ON HINDUS AND GOD

"The idolatry of the Hindus is a moot point with most Englishmen, and with Europeans generally. The following anecdote will suffice to indicate my conclusions on the subject, impressed on me as they were by many similar experiences in Bombay.

The late Hon. Jugonathjee Sunker Sett was an orthodox Hindu of the most uncompromising temper, but owing to some service I was able to render him in 1857, I enjoyed his entire confidence. There is no man in whom I have ever taken a deeper personal interest or for whom I could possibly have a more affectionate and steadfast regard.

Now, the great longing of his heart was that before he should see death, he might be blessed with the birth of a son to his only son called Rowjee. Years had followed years, but only girls had been born to Rowjee and the birth of a man-child began to appear hopeless. Jugonathjee Sunkersett himself had visited every shrine in Western India, praying for a grandson, and had even extended his pilgrimages for the purpose to Benaras and I believe to Muttra and Hardwar. Such was the state of matters when, being on a visit to the hill station of Matheron, and curious to ascertain the ritual of the orgiastic worship said to be enacted there by the outcaste Jungle tribes at Danger point on the west side of the hill just above and to the left of Waterfall, I concealed myself for the purpose behind a rent in the wall of piled blocks of basalt enclosing the grove.

A number of poor, abject creatures had gathered there in the dread gloom, and were about to kill a scared-looking cock, when suddenly who should come opposite my hiding place, trotting straight into the grove, but the Hon. Jugonathjee Sunkersett, followed by a mounted orderly and two running peons. I thought at first that he was there, like myself, from curiosity, and was about to go forward to greet him, but the peons immediately placed themselves at the head of his horse and he himself dismounted, and stepped up before the dreary and degraded shrine. He was a man of splendid appearance, from his shoulders upwards higher, wherever he was, than the people about him. There he stood in the light of a sloping ray of the declining sun that stole in between the dark trunks of the ironwood trees, long-robed and high-turbaned, and girded round his lions.

But in another instant he was wringing his hands in an agony of prayer, with the burning tears streaming down his handsome massive, but now deeply scared face, his wan beseeching eyes looking right up towards the heavens high above that closely grown canopy of deep green, polished Anjuni leaves.

Feeling myself to be the spectator of a scene I certainly ought not to witness, I stealthily withdrew from the spot, strolling on leisurely towards the bazaar. I had not gone on my way more than a quarter of an hour when I became aware of the clatter of galloping horses approaching from behind me, and presently I heard my name being joyfully shouted. Almost before I could turn round, Jugonathjee Sunkersett and his escort were upon me, his face lighted up in the deep-toned brilliance of the setting sun, with the most proudly radiant look of gladness.

'Oh Settjee' I said responsively to his mood. 'You have good hope of a grandson.'

"Indeed, yes," he replied, "it is just what I wanted to tell you, Birdwood."

"But" I resumed "what solid ground have you for your assurance ?"

His answer was, 'Solid ground of assurance ! Why God Himself has told me !"

I was astounded by the reply, and—remembering what I had secretly seen—could say nothing for my emotion ; and I left him to talk on a while like a happy child, until by devious paths—but as much as possible still pressing eastward—we at length arrived at Alexandra Point.

The twilight had now passed in the valley below us into a purple tint rising higher and higher to the great grove of Ram Bagh,—'God's Garden', wide spreading mangoes and towering Jambuls.

As we turned to retrace our steps home ward from out its depths, he thoughtfully, and in his frequent oracular manner observed, "Yes", just as your five fingers go back to one and the same arm, so all religions go back to one and same god."

Thus closed wha' was to prove an ever memorable day with him and with me, for remarkable to relate, with the completion of nine months from that date, a grandson, the deferred hope of all the years of his prime was born to Jugonathjee Sunkersett ! the patient Heavens had heard his prayer and now their answer was not weak. And then, the great hope of his life having been fulfilled, straightway a change came over him. He was a man of strenuous energy, the most masterful natural capacity, and undisguised ambition and pride. He was not only the leader of the Hindus of Bombay, but after the death of the great Sir Jamsetjee Jejeebhoy, of the whole native community.

But now he laid aside all worldliness, and unobtrusively and determinedly submitted himself to the great longing for death that seemed to have taken complete possession of him. He had seen the salvation of God, as sought by him and now all he desired was to depart in peace.

Soon afterward he died ; and very great burning was made for him. I thought it would have given me a cruel shock ; but it was attended with none of the horrors—the awful reverberatory furnace, the repulsive, factoay like chimney, and all the soulless mechanism—of cremation in Europe. So far from being pained, when it was all over, and I looked up into the clear and brilliant heavens above, I was soothed by the reflection that no taint of earthly corruption, would ever be associated with my memory of my friend, for all that had been mortal of him was now part of the vital air and the cheering sunshine around and about me. This naturally suggested the inspiring hope that if human self-consciousness was indeed immortal, the freed spirit of Jugonnathjee Sunkersett was already with the "Father-of-Lights", the Ancient of (undying) Days".

It is impossible not to be deeply interested in such men and when you know them for what they really are, not to have the sincerest friendship and admiration for them. As for their idolatory, my whole mind was changed toward it after that answer given by Jugonnathjee Sunkersett near Claredon Hotel :—"Solid ground of assurance ! Why, God Himself has told me" ! And this out of the mouth of a man I had just seen in that wizard wood of Arjun trees, praying apparently to a hideous heap of foully-ruddled and stinking idol stones !

Hence-forward I knew that there were not many Gods of human worship, but one God only, who was polyonymous and polymorphous, being figured and named according to the variety of the outward condition of things, ever changing and everywhere different, and unceasingly modyfying our inward conceptions of them. We all are His offspring ; and every place in His temple."

From his book "Swa", from
Truth, Calcutta.

HOLMES

To a person boasting of a great discovery which, in our opinion, is trivial and of no consequence, we say :

"That reminds me of a joke about Holmes, who said to Dr. Watson one day : Good gracious Watson. You've long pants on !

Watson : It's unbelievable, Holmes. Most surprising. But how did you discover it ?

Holmes : You forgot to put your trousers on !"

Attention : Should the boasting person be a lady, especially an elderly one, the following joke will be more appropriate :

"A man comes to a police station with a dog.

I've found a dog which belongs to a woman, he says.

How do you know it's a woman's dog ? asks the officer on duty.

It's simple, replies the man. The dog stops in front of every shop selling ladies' wear !"

* * *

To a person looking in vain for the main cause we say :

"A conductor noticed during a concert that the leader of the orchestra looked awfully sour. So after the concert he asked him :

Is anything hurting you ?

No, replied the violinist.

Everything all right home ?

Yes, replied the violinist.

Then why did you look so sour during the concert ?

You see, replied the violinist, I hate music !"

* * *

To a father who, in our opinion, is boasting of his son's career we say :

"That reminds me of a joke about a father who, asked if his son has made a career, said :

Career is not the word. Years ago he used to wear my suits. Today I'm wearing his !"

* * *

To a person alarmed by the fact that he has coughed once in the course of an evening we say :

"That reminds me of a joke about an elderly lady taking great care of herself who came to a doctor and said :

I cough and cough without a break, doctor,

But my dear lady. A person who coughs without a break doesn't go to the doctor's.

Where to, then ? asked the elderly lady.

To the theatre !"

* * *

Hearing somebody criticize the incomprehensible way in which hotels are divided into categories, we say :

"In America things are absolutely clear in this respect. A Red Indian comes to a hotel and asks for a room :

We can offer you two hotel categories, says the receptionist. One for ten dollars a day with a television programme showing the whites defeating the Indians, and the other for 15 dollars with a programme featuring the Indians' victory over the whites".

* * *

Hearing a conversation about a person said to have the strength of a horse, we say :

"Tell me, my friend, says one man to another, do I look like a horse ?

Not at all. What on earth has put the idea into your head ?

Don't ask me. I was standing by a racecourse the other Sunday when a jockey came up and putting a saddle on me jumped on, and off he went...

What did you do ?

What did I do. I did my best, I came second" !

SAYINGS OF HENRY KISSINGER

"What we are ten years hence depends upon what we do today, next week, and in the months that follow. Our influence for good or ill will be measured by the world's judgement of our constancy and self-confidence. Our foreign policy will mean little if other nations see our actions as sporadic initiatives of a small group reflecting no coherent national purpose or consensus.

No foreign policy, no matter how ingenious, has any chance of success if it is born in the minds of a few and carried in the hearts of none."

COMMUNIST VIEW

"There is a certain irony in the communist image of the cunning capitalists devising or manipulating philosophies, religions and systems of government in terms of their suitability for oppressing the proletariat. Had the capitalist powers been as aware of their interests, as coolly calculating, as coldbloodedly manipulating as communism asserts, the Soviet state could never have come into being or flourished."

BANQUETS

On sumptuous Chinese banquets :

"A guest of the state must have starved to death 3000 years ago, and the Chinese are determined that it will not happen again !"

GOD'S WAY

"In Greek mythology, the gods sometimes punished man by fulfilling his wishes too completely. It has remained for the nuclear age to experience the full irony of this penalty."

* * *

"The dilemma of any statesman is that he can never be certain about the probable course of events. In reaching a decision, he must inevitably act on the basis of an intuition that is inherently unprovable. If he insists on certainty, he runs the danger of becoming a prisoner of events. His resolution must reside not in "facts" as commonly conceived but in his vision of the future."

* * *

"The phrase "give me liberty or give me death" may be trite. But liberty may indeed require a readiness to face death on its behalf."

* * *

"Any realistic person must recognize that neither side is going to be willing to give up at the conference table what it was not willing to give up on the battlefield. The best agreements are those which everybody has a stake in maintaining. Therefore, no one is going to ask the other side to agree to a political settlement that leads to its complete destruction."

* * *

"There cannot be a crisis next week. My schedule is already full."

* * *

"World opinion is not something abstract which our diplomats must seek to discover and to which we then have to adjust. We have a duty not only to discover but to shape it."

* * *

"The problem of deterrence is novel in the history of military policy. In the past, the military establishment was asked to prepare for war. Its test was combat ; its vindication, victory. In the nuclear age, victory has lost its traditional significance. The outbreak of war is increasingly considered the worst catastrophe. Henceforth, the adequacy of any military establishment will be tested by its ability to preserve the peace."

* * *

"People think responsibility is hard to

bear. It's not. I think that some times it is the absence of responsibility that is harder to bear. You have a great feeling of impotence."

* * *

In a speech to the US Senate Foreign Relations Committee :

"A Loss of confidence in our own country would inevitably be mirrored in our international relations. Where once we ran the risk of thinking we were too good for the world, we might now swing to believing we are not good enough. Where once a soaring optimism tempted us to dare too much, a shrinking spirit could lead us to attempt too little. Such an attitude, and the foreign policy it would produce, would deal a savage blow to global stability.

But I am hopeful about our prospects. America is resilient. The dynamism of this country is irrepressible. Whatever our divisions, we can rally to the prospects of building a world at peace and responsive to humane aspirations. In doing so, we can replenish our reservoir of faith."

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By G. R. Josyer,

Member, Royal Society of Literature, Gt. Britain.

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"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 taditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtuer, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

* * *

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ASTRONAUT MEMORY

Astronaut geologist Horrison Schmitt seems to have learnt something about memory as well as about the moon since he took his lunar stroll in 1972. "My moon walk was so brief that few impressions were implanted in my mind," he has said since then. "Every now and again I start to tell somebody about something I saw on the moon, and then I realize I'm telling about something I saw in a picture!"

* * *

Feminist activist Jill Ruckelshaus says she first recognized discrimination against her as a woman "when I was 13 and going to dancing school. It occurred to me then that no one should have to dance backwards all her life!"

* * *

C. R. Smith, who originally built up American Airlines, and was asked at the age of 74 to come out of retirement and help the company over a crisis, is a man who demands the maximum.

In his early days as president of the airline, he stepped off a DC 3 at Knoxville and sought the American Airlines counter. There were two desks, behind one of them an employee was reading a newspaper, feet propped up on his desk! The phone on the other desk was ringing. Smith stood there for a time. He finally called out, "Your phone's ringing."

The fellow lowered his paper and said, "That's reservations. I'm maintenance."

Smith reached over and picked up the phone. It was a call from a man desperate to get to California in connection with a domestic emergency. Smith rattled off the whole route from Knoxville to Los Angeles, giving times and flight numbers.

"Hey," said the fellow at the other desk, "you must work for American Airlines."

"I do," was the response. "But you don't any more!"

* * *

When American playwright and diplomat Clare Boothe Luce visited George Bernard Shaw in his London flat years ago, she found him writing at his desk. To express her admiration, she began, "Mr. Shaw, you are the only reason I am standing here."

Shaw looked up and replied, "Who did you say your mother was, my child?"

ANIMAL GENIUS

1. The bat used radar long before man. As it flies, it emits a series of sharp cries unheard by the human ear but audible to itself. As the cries bounce off various objects, they warn the bat of its approach to obstructions. In experiments, blindfolded bats still flew perfectly, but bats with their ears plugged collided with objects at once.

2. Both the armadillo and the turtle antedate the tank.

3. The chameleon is a master of camouflage and can rapidly change its colour.

4. Some fish have their own electric power, and give off an electric shock when touched; the electric eel has "batteries" strong enough to deliver a lethal shock to its prey. Other fish simply use electric waves as a navigational aid.

5. The flying squirrel spreads its forelegs and hind legs outward so that the skin along its sides forms a parachute as it flies from tree to tree.

6. Jet propulsion is used by the squid—it sucks and expels water to move along.

7. The hummingbird is nature's tiny helicopter. It can hover and even fly backwards.

8. The scorpion's tail, which he uses for his poisonous injections, is a perfect hypodermic needle.

9. In biting, some snakes apply an anaesthetic to paralyse and desensitize prey before eating it.

10. Suction cups are prevalent among marine creatures like limpets. California abalones—giant limpets—have them. Their suction on the rocks they cling to is so tremendous that abalone divers have to prise them off with a tyre lever.

11. The caribou and the snowshoe rabbit have nature's patent on snowshoes.

A thousand year old penny was recently auctioned off in London for 900,000 pence (£9000). In the past 1000 years, the British joke, inflation has been progressing geometrically and has depreciated money almost a million times over!

* * *

Not wishing to lecture to small audiences, one teacher of the University of Geneva did this: he tape-recorded his lecture, switched the tape recorder on and left the hall. When he returned at the end of the lecture, he found the hall absolutely empty. Instead of the students, there were several tape recorders taking down the lecture!

* * *

Hitherto goalies were the only hockey players to wear mask. In Massachusetts, USA, masks are now being also provided to players. They are made of lexan, a transparent plastic material used for the helmets worn by the American astronauts who landed on the moon!

* * *

Scientists have come to the conclusion, writes the British "Week End," that the average housewife works harder than her husband. Hanging out the washing, for example, takes more energy than ploughing with a tractor, and cleaning windows is more tiring than driving a taxi. But ironing is probably the toughest job. It is as energy consuming as bricklaying!

* * *

Viennese doctors are alarmed: the percentage of children with spine curvatures increases during the school years from 18 to 55. The main cause, in their opinion, is the incredibly heavy load of books, atlases, sports gear, paintboxes and other things they carry every day to school and back. On the average, they weigh 11 kilogrammes!

Mr. Blumrich's letter was was published in the issue of 30-12-74.

Our Reply

Mysore-4, India.
4-3-75.

Dear Mr. Blumrich,

Your most remarkable letter of 9th December 1974, and the gem of a book "Spaceships of Ezekiel," arrived when I was ill, and hence the delay in rendering thanks. Becoming aware of your eminent back-ground, I wonder whether my letter of 24-10-74 to you was not rather crude! Your distinguished work in Nasa, and the eloquent literary productions on a difficult theme, are praiseworthy. The mechanical bent and physical capacity, rarely coexist with the intellectual ability to produce luminous brochures on super-physical themes in felicitous language. Your book renders deserved tribute to heroic Mr. Von Deniken's idealistic quest, and also reincarnates a long-forgotten Ezekiel, and gives his utterances meaning and form.

Mr. Von Deniken seems to be a magnetic personality. It was his warm reference to my leaflet about Bharadwaja's "Vymanika Shastra" that evoked such a widespread demand for its publication in English, so that I had no go but to comply with the demand, and execute the work mindless of the trouble and cost. And it was your young son's joyful outburst about Deniken's book that inspired you to produce a literary masterpiece which not only gives Deniken a substantial fillip, but also presents Ezekiel as a hoary saint, and not a senile babbler as many must have thought him during the centuries.

To see truth with an open mind is a great quality. To prove the truth so as to make it believable by the masses is an additional great quality. So, Mr. Blumrich, your 61 years have been years of meritorious achievement, entitling you to the esteem of your fellowmen. I tender you congratulations from this hemisphere.

When your letter and book arrived, my son-in-law, Dr. M. A. T. Narayan, Professor and Head of Dept. of Power Engineering in the Indian Institute of Science, Bangalore, was with me. He read your letter with interest, and took your book and read it through in one day, and expressed high appreciation of your fine rendering. He took the address of the book in order to get copies for himself and the Library of the Institute, (of 3000 students.)

I am reaching 85 next month, and should not count on keeping fit much longer One must depart while one's mind is alert and limbs are yet normal. But one hopes tha. by Divine blessings one's institutions will survive for some time. You are always welcome to seek elucidation of points in the "Vymanika Shastra", and expect whatever clarification is possible.

With renewed thanks and esteem
I am, with best wishes,

Yours Sincerely,
G. R. Josyer
Director I.A.S.R.

New York,
February 23, 1975

Mr. Secretary of International
Academy of Sanskrit Research
100 Feet Road,
Mysore-4, INDIA.

Dear Sir :

I am planning to start the study of the Sanskrit language, post-Vedic, in order to be able to read first hand the ancient and glorious literature produced in that language.

In order to do this I am requesting your advice as to what Indian publishing company or bookstore I should contact with the purpose of getting a list of the appropiate text books and dictionaries available now, for English-speaking students.

If you could, besides, suggest me such a listing I will appreciate it very much. I would like to add that I have knowledge of what was published by Motilal Banarsidas and would like to know who else publishes such text books.

Let me thank you kindly for your amiability.

Sincerely,
Mr. Abel M. Furman

PD : Also, I would appreciate if the Academy could send me, through you, your catalog of publications in order for me to get acquainted with your Sanskrit research activities.

Please, send all correspondence to :

Mr. Abel M. Furman
3049 Brighton 4th. St.
Blyn, New York, 11235-USA

International Academy of
Sanskrit Research
Mysore, India.

Lublin, Poland.
14th of January, 1975

I am asking you kindly to send me the text of the fragments of the epic called "Maharshi Bharadwaja" and "Samaranga Sutradhara" / in English / containing some astronautical contents from which one could reason about the possibilities of the visits of the representatives of the unknown, intelligent civilizations on Earth.

I am :

Jerzy Mathjasek
POLAND
20-309 Lublin
Leczynska 40, Europe.

To
Mr. Abel M. Furman
Brooklyn New York, U.S.A.

Mysore-4, India
19-3-75

Dear Sir,

I am in receipt of your letter of 21st Febry. Reading Sanskrit in original is certainly commendable. It involves a little effort at the outset. But quite a number of Europeans and Americans have become adepts in it in the past, showing that the wish could be accomplished with some willing application.

Sanskrit is so called because it is a fully cultured and perfected language.

First one has to become familiar with the alphabet,-vowels, consonants, and vowel tipped consanants. By keeping the printed chart in front, and copying the letters a few times one gets quite familiar with them.

Then take up the primers and memorise the words-ie nouns in singular, duel and plural forms, and the 7 (vocative, objective, dative or) case endings, noting their English meanings.

Instead of Monier Williams's big Dictisnaries Apte's Students' English-Sanskrit and Sanskrit-English Dictenaries, cost Rs. 15 and 20 from Motilal Benarsidas, Delhi, could be perused with interest. Looking up the words at random, and noting their meanings would be an interesting study.

There is a set of 4 graded primers in Sanskrit-English by Bhareteeya Vidya Bhavan, Chowpatty Road, Bombay 7, India, priced Rs. 3 or so. And "Easy steps to Sanskrit" by B. B. Kamat, B.A.,B.SC. 11 saraswat Brahmin Colony, Poona 2, price 4 shillings.

"Teaching of Sanskrit," English edition Rs. 10. Panjab Kitab Gar, Jullundhar, Punjab, India.

The famous Drama "Shakuntala" of Kalidasa, with literal English translation, by Sir Monier Williams, published by Chowkhamba Sanskrit office, post Box 8, Varanasi 1, India, priced Rs 15 could be of help.

Professor Lanmann's of (Harvard University,) Edition of "Panchatantra" ("Five secrets to success,") like Aesop's, in big Sanskrit types, and transtiteration and English transtation, would be useful.

There are two American Professors of Sanskrit here from whom you could enquire the procedure, Professor H. Daniel Smith, Ph.D. c/o New Woodlands Hotel, Edward Elliot's Road. Mylapare, Madras-4, India, is publishing Sanskrit Manuscripts on Temple Worship. And Professor Gerow, Ph. D. of Washington University, studied Sanskrit in old type seminari here, returned to U.S.A. and seems to be again in India. Recently the press reported a speech of his in Sanskrit, regretting that Educated Indians today, were so ignorant of Sanskrit! He might be addressed c/o Director of Information, U.S.I.S., 158 Mount Road, Madras 2. India. Well, I must stop.

With best wishes,

I am Yours Truly
G. R. Josyer.

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RATIONALIST

WEEKLY

Founded : 1940

Proprietor & Editor G. R. JOSYER, M.A.,F.R.E.S.

Vol XXXV No. 10] Monday 26-5-1975 [Price NP. 0-10

85

We may record that Sri G. R. Josyer reached 85 years on the 11th of this month. The close of the year "Ananda" and advent of the year "Rakshasa" have not been of happy augury to the Editor or to the "Rationalist." The Editor's health was impaired during November-December, and the course of the Journal became checkered since early this year. Soaring costs of materials and labour, paucity of finance, and ill health of the Editor, have been stifling the 35 year old Weekly, and made its career halting and laborious. But as long as life lasts, one has to pursue one's set tasks according to possibilities existing from time to time, and let the inevitable end come when it will. Nothing on earth is permanent, and one need not regret when one has to face the end, either one's own or of one's institutions. So we meet the year "Rakshasa," and enter 85, and let the future take its course !

Editor.

GOKHALE INSTITUTE OF PUBLIC AFFAIRS

Padma Bhushana
D V. GUNDAPPA, D.Litt.
Hon. Secretary

Bangalore-4
10-4-75

ಶ್ರೀಮಾನ್ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್ ಅವರ ಸಮಕ್ಷಮದಲ್ಲಿ ನಮಸ್ಕಾರ ಪೂರ್ವಕ ವಿಜ್ಞಾಪನಾ.

ಈ ಸಂಸ್ಥೆಗೆ ತಮ್ಮ ಪ್ರಕಟನೆಗಳ—ಮಹಾನ್ಯಾಸಾದಿ ವೇದಭಾಗ ಗ್ರಂಥಗಳ—ಒಂದು ಸೆಟ್ಟು ಬೇಕಾಗಿದೆ.—ನಮ್ಮ ಪುಸ್ತಕ ಭಂಡಾರ ದಲ್ಲಿಡಲು ಆ ಬಗ್ಗೆ ಹತ್ತು ರೂಪಾಯಿಗಳನ್ನು ಮುಂಗಡವಾಗಿ ಕಳುಹಿಸಿದ್ದೇನೆ, ಮನಿಯಾರ್ಡರ್ ವಂಊಲಕ. ದಯವಿಟ್ಟು ಸ್ವೀಕರಿಸಿ ಪುಸ್ತಕ ಗಳನ್ನು ಕಳುಹಿಸಬೇಕೆಂದು ಬೇಡುತ್ತೇನೆ.

ಮುಖ್ಯವಾಗಿ ನಮಗೆ ಬೇಕಾದದ್ದು 1. ಮಹಾನ್ಯಾಸಾದಿ, (1923) 2. ಪ್ರಯೋಗ ಪಾರಿಜಾತ, 3. ಸಪ್ತಲಕ್ಷಣಿ, ಇತ್ಯಾದಿ ಗಳು. ತಮ್ಮಲ್ಲಿ ದೊರೆಯುವ ಇತರ ಪ್ರಕಟನೆಗಳನ್ನೂ ಸೇರಿಸಬಹುದು.

ಶ್ರೀಮಾನ್ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್ ಅವರ ಕ್ಷೇಮಲಾಭಗಳ ವರ್ತಮಾನವನ್ನು ತಿಳಿಸಿದಲ್ಲಿ ಕೃತಜ್ಞನಾಗಿರುವೆನು. ಬಾಕಿ ಹಣವನ್ನು ತಿಳಿಸಿದಲ್ಲಿ ಕಳುಹಿಸುತ್ತೇವೆ.

ಇಂತಿ ವಿಜ್ಞಾಪನೆಗಳು
ಡಿ. ವಿ. ಗುಂಡಪ್ಪ

Esteemed Dr. D. V. Gundappa, Mysore-4 25-4-75

I received your letter of 10th inst indicating that an M.O. of Rs. 10 was sent, and requiring some of my Vedic Publications. I am grateful for your gracious enquiry about my welfare. I was impressed by the virility of the signature, and infer that you are doing fairly well.

I am reaching 85 on 11th next, am continuing with normal faculties, and am using them for such work as it pleases God to entrust me with.

"ತಾದೃಶೀಭಾವನಾ ತತ್ರ ಸಿದ್ಧಿರ್ಭವತಿತಾದೃಶೀ। ಸಹಾಯಾಸ್ತಾದೃಶಾ ಏವ ಯಾದೃಶೀಭವಿತವ್ಯತಾ॥ ತೇನವಿನಾತೃಣಮಪಿಸಚಲತಿ॥"

After passing 80 I have been enabled to bring out 4 volumes of Bhojaraja's 1000 year old work, "Shringara Prakasha,"-(which 2 Universities shirked)-much to the edification of scholars, and to publish single handed Maharshi Bharadwaja's "Vymanika Shastra" with English translation, at the insistence of International clamour.

I seek no credit, because it has pleased God to enable me to do these things, and the thanks are due to Him.

Have the nursing homes restored you completely ? Are you keeping good health ?— I am a class-mate of A. R. Krishna Sastry. We both had taken Sanskrit, Kannada and Modren History in Intermediate, and were the first students of Hiriyanna, Srikantiah, N. S. Subba Rao & Reddy. I happened to get a rank and went to Presidency College, Madras. Krishna Sastry continued here and throve, and became your ಹುರಿಗಾಳು friend ! So I may say I am asking your health on behalf of his spirit also.

Regarding the books. I sent you the list of our publications, for selection, on receipt of your letter. "ಆಶ್ವಲಾಯನ ನೃಸಿಂಹ ಪ್ರಯೋಗ ಪಾರಿಜಾತ" disappeared 50 years ago. I have got ಆಶ್ವಲಾಯನ ಪೂರ್ವ ಪ್ರಯೋಗ and ಶ್ರಾದ್ಧಪ್ರಯೋಗ published at the request of professors ಧಾಳಿ ನರಸಿಂಹಭಟ್ಟು, ಭೀಮಭಟ್ಟು ವೈದ್ಯನಾಥದೀಕ್ಷಿತ್ wrote 5 volumes "ವರ್ಣಾಶ್ರಮಾಚಾರಕಾಂಡ", "ಆಹ್ನಿಕಕಾಂಡ," "ಶ್ರಾದ್ಧಕಾಂಡ," "ಪ್ರಾಯಶ್ಚಿತ್ತಕಾಂಡ" and ತಿಥಿ ನಿರ್ಣಯಕಾಂಡ. "ವರ್ಣಾಶ್ರಮಕಾಂಡ" is not available. ಆಹ್ನಿಕಕಾಂಡ Rs. 8, and ತಿಥಿನಿರ್ಣಯಕಾಂಡ, Rs. 1-50 are available. I can spare also ಶ್ರಾದ್ಧಕಾಂಡ 12/- and ಪ್ರಾಯಶ್ಚಿತ್ತಕಾಂಡ Rs. 2.

Sri Appayya Deekshit's "ಸಿದ್ಧಾನ್ತಲೇಶಸಂಗ್ರಹ" is not on sale, but I can spare a copy if desired, Rs. 12.

You once wrote to me about ಚಾಮರಾಜ ನಗರ ಶ್ರೀಕಂಠಶಾಸ್ತ್ರಿ's "ಧಾತುರೂಪ ಪ್ರಕಾಶಿಕಾ." I could not help. But finding a bunde of forms, I have tried to make up 2 or 3 copies. If you still desire it I can give one copy in 2 volmes, price Rs. 12

The M.O. has not reached me. If you will please send me list of your selections, I shall intimate the value, and await your confirmation.

This is too long a reply for your crisp and concise letter. So I shall close, with esteem and all good wishes.

G. R. Josyer.

Sri Padmabhushana
Dr. D. V. Gunndppa D.Litt,
Bangalore–4

Bangalore–4
30–4–75.

My dear and Esteemed friend,

Your letter of 25–4–1975 came to me like welcome showers on a summer day to a CHATAKA. You are the representative of a high school of scholorship in Sanskrit. The school is becoming thin and rare, naturally. But its value to a traditionalist like me is incalculable. Moreover I have seen you as a colleague in vaious assemblies, and have learnt to appreciate the qualities of sincerity and high–mindedness in you. God bless you ! If you are 85, I am about 87; so you are a ಚಿರಂಜೀವಿ to me, and I am glad to find you having faith in a cread in which I believe; "ತೇನ ವಿನಾ ತೃಣಮಪಿ ನಚಲತಿ."

I want all the books available. Telugu is no foreign script to me. In fact my guru Sri Virupaksha Shastrigal always preferred Telugu print to Kannnda or any other. I already have been having for years, your edition of ಮಹಾನ್ಯಾಸಾದಿ etc., publiished by your reknowned ancestors. They have done a great service to the cause of the Vedas and Shastras. Their service is invaluable, and I would beg you to continue the service.

The following books may kindly be sent by V.P.P.

1. ಆಹ್ನಿಕಕಾಂಡ by Sri Vaidyanatha Dikshitar.
2. ತಿಥಿ ನಿರ್ಣಯಕಾಂಡ ,,
3. ಪ್ರಾಯಶ್ಚಿತ್ತಕಾಂಡ ,,
4. ಶ್ರಾದ್ಧಕಾಂಡ ,,
5. ಸಿದ್ಧಾನ್ತಲೇಶ ಸಂಗ್ರಹ by ಅಪ್ಪಯ್ಯ ದೀಕ್ಷಿತರ್.
6. ಧಾತುರೂಪ ಪ್ರಕಾಶಿಕ by ಶ್ರೀ. ಶ್ರೀಕಂಠ ಶಾಸ್ತ್ರಿಗಳು.

You are a young man on the threshold of old age. Therfore let me give you a bit of advice : Don't overstrain yourself, and keep cheerful. Play with the boys and girls of your family and have plenty of laughter. God bless you !

With deepest regards

Yours Sincerely
D. V. Gundappa.

Sri G. R. Josyer
Mysore–4.

NANSEN

"Follow India's wise men, and meditate."

"He is unstable," said his school report card. The boy's name was Fridtjof Nansen.

He was born 114 years ago this year, just off Oslo. And before he died at 68, he had gained the 1922 Nobel Peace Prize and world reputation in a bewildering veriety of ways. He was a great polar explorer, a first-class scientist, a versatile inventor, an outstanding sportsman, a considerable artist, a fine writer, and a magnificent humanitarian.

His influence on people was profound. As the League of Nations High Commissioner for Refugees for a time in the 20 year pause between the Wars, when Nansen appealed for money, one Danish publisher donated the whole of his fortune to the cause !

He created a passport of his own—the Nansen passport—which enabled thousands of stateless families to move into freedom and to start life again. When in the chaotic aftermath of World War I it was difficult to get nations to agree to co-ordinated schemes for victims of famine or revolution, Nansen set about doing the task himself with a fund which he launched himself: Nansen Relief.

When the Norwegian died in 1929—he was just planning an expedition by airship to the North Pole ! His country went into national mourning ; so did the world !

There was a moment in his lifetime when he could have become his country's Prime Minister. Sixty-five years ago when Norway was seeking independence from Sweden, he played a decisive part in the compaign which led to the ending of the union, and was appointed the Narwegian envoy to Britain. But it was not until he was 60 that he began his greatest contribution to humanity.

British Labour party M.P. Philip Noel-Baker, was specially commissioned by the League of Nations to persuade Nansen to undertake the work of repatriating prisoners-of-war. After two years Nansen, who refused to let international politics stand in the way reported that more than 400,000 men and women of nearly 30 nationalities had been repatriated !

One task led to another. In 1921-22 Russia was smitten by famine, the more complete because the fertil areas had produced a succession of crop failures. Nansen shot speech after indignant speech at the League of Nations on the lack of international co-operation, and impartially fought official obstruction whether from the Soviet Union itself (not anxious to advertise its failure to the world), or from other countries to bring relief.

Love of exploring stayed with him all his life. His first trip to polar regions was at 23, when he embarked in a Norwegian sealer to study the seal's anatomy.

Three years later he embarked on his first major expedition of crossing the unknown interior of Greenland from east to west. This entailed being landed on the icepack off the east coast and then making his way over the huge ice dome which covers most of the island to the other side. It was regarded as an impossible feat. Nansen achieved it, and the triumph brought him world fame!

Then came his celebrated "Fram" trip three years later. "Fram"—Narwegian for "forward"—was a specially built wooden vessel, and Nansen embarked in her to drift in the ice across the Arctic Ocean. He went farther north than any man before him, and left the vessel at one point to make an abortive attempt to attain the North Pole.

"Fram" returned home after three years. The scientific achievements of the voyage were immense and in Narway a Nansen fund for the advancement of science was established.

His oft-repeated remark is memorable :

"Follow India's wise men, and meditate."

HAVE A HOBBY FOR LONG LIFE

Man's ingenuity has never left him at a loss when it comes to ways in which to spend his spare time. Most people are content with the less spectacular and more usual hobbies, such as philately and collecting match-box labels.

But others have taxed their brains to the utmost to find novel ways of passing odd hours.

When a Spanish newspaper disclosed recently that 82-year-old Jose Caba Alvarez, of Manzanares, Central Spain, had attended 15,222 funerals in the last 42 years, post office officials in his home town had to work overtime handling the flood of fan mail for him which puured into the town from all over the world !

Few hobbyists have aspired to such a strange pastime as that of Don Jose, who has attended an average of slightly more than 362 interments every year since he took up funeral-going "seriously" in 1913.

The late King Alfonso of Spain had an unusual collection of items connected with attempts to assassinate him. One of his first acquisitions was a stone which had been hurled at his head when he was a child !

Sir Edward Hallstrom, Australian refrigerator millionaire, hats—celebrity hats, fantastic hats and just plain funny hats. He has about 250 exhibits which he keeps in a glass case.

Very much out of the ordinary is the hobby or on Englishwoman, Mrs. Erna Clark. Over the years she has been collecting rocks which resemble food.

In her collection is a piece of petrified wood resembling roast beef, a piece of aragonite crystal looking like a cauliflower, and a knob of sandstone in the shape of a walnut.

In London there is a young artist who collects old lampposts and arranges them in his back garden. When Bob Kelly, of New York, drinks a glass of beer he writes down the time and place and what he thinks of the beer, Eventually he hopes to write an autobiography entitled "Beers of Remembrance!"

An Oxford shire publican thinks nothing of leaning across his bar counter and snipping off part of a customer's tie. He collects old school ties. About 1,000 of them have been neatly labelled and framed and hung attractively in the bar.

Customers rarely object to losing their ties as they get a handsome reward of beer in return.

Hobbies requiring patience are very popular, but people who construct enormous castles out of matchsticks and cards don't usually have the tenacity and fixity of purpose of a New York dentist by the name of Dr. Stein.

Over a number of years he has built several large and beautiful structures using hundreds of tooth-picks, so that his fame today rests more on his ability as a tooth-pick engineer than as a dentist !

If you're really wealthy, you can have an expensive hobby like collecting ships and yachts as did a Chicago millionaire who built up a museum of all types of vessels.

The whole museum was recently put up for sale and included motor boats, early specimens of steam vessels, three masters and speed boats as well as many smaller yachts.

Or if you havent such unlimited means and don't like the usual stamps or match box labels, you can collect pencils like Harold Lord of Skowhegan U.S.A. who has at least 10,000 specimens of all shapes. sizes and colours.

Doctors claim that you should find a hobby before you are thirty, so that by the time you are sixty it has become an absorbing occupation. It seems that if you chase butterflies, collect match-box labels or indulge in similar pastimes you are far more likely to live to a ripe old age.

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS, F.R.E.S. M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.

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Member, Royal Society of Literature, Gt. Britain.

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"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

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Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

* * *

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RATIONALIST

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28-5-75

Sri L. R. Jayaram, son of our esteemed friend late Sri L. S. Raju, gallant and doughty Advocate of Bangalore, writes

"Respected Sir,

I got the latest issue of your valuable weekly, after a pause of few weeks. I was wondering myself all these days, why I did not receive the previous issues. Having seen the reasons given in your latest issue, I was rather shocked to hear that you were unwell for some weeks, At the same time I was doubly pleased that you have recovered from the illness. I offer every day, during my prayers, my sincere desire that you should live long !

I have also another desire, that the "Rationalist" should continue to do its present service to one and all in any walk of life. It is really one which rejuvenates every human being to spiritualise himself and practice the real virtues in life irrespective of age or sex.

Kindly accept our sincere pranams, with due reverence on your 85th birthday. Your correspondence with most revered Sri D.V.G. who was also a well-wisher and mentor to my father, is worth reading."

With best regards,
Jayaram

HIGH & LOW THERE TOO

How much does Mr. Brezhnev earn? Probably 900 roubles a month (about Rs. 10, 450). But he earns far less than Defence Minister Grechko who, as a Soviet Marshal, is believed to get 2,000 roubles a month (Rs. 22,800).

However, nobody can be sure except the Soviet Communist party's accountants and a few close colleagues.

The Russian censors conveniently supply the threshold for defining an elite by barring any mention of salaries exceeding 400 roubles (Rs. 4,750) a month, which is three times the average Soviet wage and nearly six times the minimum. But unofficial reports do get out, and these are now being collated by a Surrey University specialist in Soviet Affairs. Dr. Mervyn Matthews, whose first findings were recently published.

He believes that high party officials under Mr. Brezhnev such as secretaries of the Central Committee earn up to Rs. 9,120 a month, with republican secretaries getting about Rs. 6,840. Top academic personnel like research institute directors are on basic salaries of around Rs. 9,120 with membership of the Academy of Sciences bringing in an extra Rs. 4,560 a month. Ambassadors are thought to receive Rs. 4,560 a month, but this would be paid in foreigh currency with a greater purchasing power than the rouble. The editor of a republican newspaper could earn around Rs. 5,700 a month, including extras like royalties.

However Dr. Matthews points out, high salaries are not the main reward for the elite because there are limits to what a man can do with money in a country where speculation is a crime and investment in valuable commodities like real estate, jewellery and antiques nearly impossible. Of far greater value are the privileges which the elite enjoys.

These start with the payment of "gold roubles" which entitle the recipient to shop in special stores stocking luxury imports or high quality foods not available in ordinary shops.

Some favoured organisations, like Pravda even have such shops on the premises.

Next come special holiday facilities and rest homes for which senior party workers are given free vouchers worth up to Rs. 3,415 and generous discounts for their families. There are also special medical services run by the Ministry of Health with good conditions, and no queues, though, curiously, any Soviet citizen can get private medical treatment at special "paid polyclinics" of which there are nine in Moscow alone. On top of all this the elite are assured of better housing, a car (with chauffer for the specially favoured) dachas, theatre tickets, good schooling and access to the higher echelons.

How does one get into the elite? Simple party membership is not enough, though it is a useful first step on the ladder. Dr. Matthews believes the basis of the elite are

an estimated 95000 party officials and some 60,000 State, Komsomol and trade union officials. After that come the intelligentsia, with some 53,000 academics, doctors, lawyers, journalists and artists, with the rest made up of top businessmen and agriculturists, the military, the diplomatic service and the KGB which is elitist and powerful.

It all totals some 255,000 people or one in every thousand Soviet citizens, though since most elite salary earners support a family, the benefits are enjoyed by a lot more people. Actually as elites go, the Soviet version is probably among the poorer in the world. The top one thousand of any western country will be very wealthy indeed, compared to the bottom one thousand, and so, probably, might the equivalent portion of a backward but very stratified country in the third world.

But on the other hand, because most Russians earn pretty much the same, high salaries become all the more conspicuous. A different pictures emerges if one compares the earnings of the top bracket with the average, as Professor Peter Wiles of the London School of Economics has been doing. According to his calculations, this makes the Soviet elite very much better off compared to the average than the British elite compared to the British average.

NEWYORK GOING BANKRUPT

The world's richest city New York, home of the United Nations and magnet of the world, is about to go to bankrupt and default on its financial obligations, and United States Treasury Secretary Simon says a city default will not hurt the United States economy.

Mayor Beame and Governor Carey of New York journeyed to Washington recently to plead for one billion dollars of emergency aid. Now York City's problems are those of many other cities: well to do white people are fleeing to the suburbs leaving the city to the poor and the needy. This destroys the tax base. Many companies have led too, as the city has been raising its taxes to make up for lost revenue.

Mr. Beame charged that Republican Ford is not helping the city because the inner city voters vote Democratic. He warned that default by the city would have disastrous consequences for the municipal bond market, the major New York banks and the national economy.

However, at a press conference Mr. Simon said the impact of default by the city on the national economy would be negligible.

To avoid default he prescribed the conservative Republican remedy—adopt stern austerity measures. Translated, this means cut down on social welfare programmes or go broke.

Governor Carey said: President Ford's rejection of the city's request for aid showed "a level of arrogance and disregard of New York that rivals the worst days of Richard Nixon and his gang of cut-throats"!

WOMEN OUT-WALK MEN

How often, after a hard day's work at his office, have you helped your husband into his slippers and easy chair ? And how often have you listened to the poor dear grunting and groaning about how hard he works ?

And while you've made soothing sounds and brought him a cup of tea, you've often heard him say : "What a day I've had—I'm absolutely dead on my feet !"

Next time this happens, stop a moment and reflect on a few of the facts I'm going to give you. Tired, is he, while you've only been "making yourself busy" round the house being the good little housewife ?

The very expression "making yourself busy" tells you exactly in what sort of contempt the male species holds housework.

They imagine that it amounts to nothing much more than a little dusting, making the beds and cooking a meal or two.

Your husband might have to go to office, or perhaps he's at a factory bench, or is he a busy executive ? If he's in any of these jobs, do you know how much walking he does every day ?

Half a mile only if he's unlucky, and usually a lot less. Yet, as already mentioned, the poor dear is absolutely dead on his feet !

In the meantime, how far have you walked during your gentle chores ? You'll be surprised. But, first of all, perhaps you'd like to know how the distance is measured.

Well, scientists have an instrument which is strapped to the heel—called a pedometer—and which measures how far a person walks in a given time. At some tests which were recently undertaken in Britain, mainly in replica houses at the Building Research Station of the British Ministry of Works these were some of the facts revealed.

During an ordinary day's work, a housewife walks anything between four and five miles, walking in and out of rooms and up and down stairs doing just the normal chores. When she does a thorough clean-up job her walking amounts to something like ten miles !

Yet, the poor hard-working and hard-walking husband is tired when he comes home !

That reminds me of the story of a milk man I once knew, who, during his wife's illness, took on the housework for a while. Now, in all fairness, a milkman walks a good ten to fifteen miles a day.

Yet this one, after only a few days at home, decided that he would much rather be back on his round !

But the scientists have made other tests which are also useful ammunition to use against your poor tired husband. In the preparation of a meal for a normal-sized family, you'd be surprised to know that, during the course of a year, you've walked something like 200 miles—just between the stove and the sink and the table !

Here's more ammunition for you. Dusting and sweeping an average house entails a yearly "hike" of 65 miles, while bed-making accounts for another 30 to 40 miles."

Your husband might have his eye on a girl dancing on the stage, and when you complain about how hard you have to work at home, he'll probably say : "Work, you should talk about work. Some people, take dancers for example....they really work when dancing on stage."

Here, madam, is your answer. The average housewife, tested on a pedometer,

covers a greater distance than any dancer on stage. So much for that one !

How far, for example, do you think the average shop-girl walks in the course of her day's duties serving customers ? According to a recent survey, the average taken over a week on a large number of girls, showed that they walked some 17 miles every day !

Waitresses in Western restaurants are in the forefront of women who out-walk men in the city. It's not good policy—from the management's (men's) point of view—to tell them just how much distance they cover everyday. But the total mileage they tot up in the course of a day is really quite fantastic.

Perhaps you remember the old saying—how true it is no-one really knows—that a good foot-soldier could walk 25 miles a day on a route march. Mark you, "a good soldier"—meaning one in tip-top training.

Yet, with little training for anything else except remembering orders and carrying trays, waitresses cover something like 21 miles everyday in really busy restaurants ; that is, in a working day of eight hours.

Waitresses in less busy restaurants cover a good 14 miles—also no mean achievement. Don't forget that the businessman who staggers in to eat at the restaurant has probably covered at least a half his daily half-mile during his morning's "work" already !

And how about nurses in hospitals ? Because many hospitals have long corridors and wards, there are many nurses and sisters who walk a good 13 miles everyday and think nothing of it.

Tests taken at one big London hospital, showed that a sister working in an out-patients department covered on the average about 25 miles everyday !

A. D.

WANT A DOCTORATE ?

The police and the public attorney's office at Frankfort on the Main have finally smashed a gang of crooks who for years sold bogus British university doctorates. Its clients included prominent businessmen, physicians, politicians, journalists and researchers. They paid from 30,000 to 100,000 marks for their titles, and so the turnover of the "firm" ran into millions. To give their deals a semblance of legality, the crooks operated under the signboard of the "Anglican Free Church !"

BUYING POWER

The inflation-induced decline in the people's purchasing capacity in the United States has livened up business for the producers of what may be termed inexpensive goods. Macaroni consumption, for instance, more than doubled last year. Cobblers aren't complaining either : people buy fewer new shoes and repair old ones more often !

ONASSIS'S RICHES

There is already a dispute over the inheritance of the recently deceased multimillionaire Aristotle Onassis raging between his widow Jackie and his only daughter (by first marriage) Christina. The dispute is complicated by the fact that Onassis formally had practically no property at personal disposal. His riches were distributed among more than 100 firms of twelve countries, and he was not a director of any of them ! Each one of the ships of his merchant fleet (46 supertankers and ten other vessels) belonged to a different Latin American or African company ! His Olympic Airways he leased from the Greek government. Even Skorpios island, where he had a fabulously luxurious residence, was bought for him by a front organisation. All this allowed Onassis to pay less tax on his colossal profits.

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THE INDIRA IMAGE

The Conservative "Daily Telegraph", being published from London, said in an editorial that the defeat of the Congress in the Gujarat elections was not a fillip to Mr. Jaya Prakash Narayan's movement. It said : "With the general elections only months away, her (Mrs. Gandhi's) defeat in the Gujarat Assembly elections is not a fillip to JP's movement against her. In a clash with the judiciary, Mrs. Gandhi could undoubtedly exploit her personal standing in the country. But after nine years in power she must ask herself whether she has any useful contributions to make towards alleviating the suffering of Indians, millions of whom have looked on her literally as the reincarnation of the Mother Goddess" !

The Manchester Guardian writes : "The essential irony is that Mrs. Gandhi should have been caught out of nicety of the Westminster procedure when she runs a party apparatus of Government that is steeped in corruption. The party is largely financed on blood money, illegally contributed from businessmen—and largely because of these contributions, the blood money is allowed to operate as a vast parallel economy that feeds inflation and contributes directly to starvation in pockets of scarcity. The rural barons of the Congress Party dominate food distribution—growing rich on it at the expense of the hungry. That she has failed to reform the system in spite of her radicial talk and pious programme, is the real crime for which many Indians of many hues would like to see her out of office !"

RT. HON'BLE V. S. SRINIVASA SASTRY, P. C.

In the course of an address in 1940 Mr. V. S. Sastry said that secondary education had been the subject of a good deal of anxious examination in recent years. Primary education was a great favourite of all statesmen, politicians and legislators and money was freely voted under that head. But secondary education was like Cindrella in a family. Secondary education, he felt, had not yet obtained its due in the country. The secondary school teacher had been blamed for this unfortunate state of things. But the teacher was a person to be pitied His salary was not large and it was not paid regularly. It was subject to cuts and he had heard it said that the wicked practice still obtained in many places of paying teachers smaller salaries than they actually signed for. However, the work of our high schools was not beyond reproach. He deplored the excessive preoccupation with examinations and preparation for examinations. "It is good to remember", he added, "that the S.S.L.C. Examination, although it comes at the end of your course, is not merely the end, in the sense of the aim of your course. Much else forms a necessary part of true education. Those who teach in colleges and professors in the Universities consider themselves somewhat privileged. When they are censured for poor work, they say, "What can we do ? We do the best we can with the material that the high schools provide us. You look at the unusual performance of the Secondary School Leaving Certificate chap. He does not know much English. He speaks and writes very badly. He does not always follow our instructions. Most of our lectures are above his head. He does not know how to spell properly. He can't write a simple letter, and above all, look at his handwriting !'

"Now, in all these directions it is true that your S. S. L. C. candidate is sadly deficient. Perhaps, the high school teacher will say it is the primary school teacher who does not do his job properly. That is the way to pass a rotten pumpkin from one to another. That will not do really. What was the state of things some years ago ? Is the work of the modern high schools in any vital matters inferior to the work turned out by the men of an earlier generation ? I think that something is wrong with schools to-day. I am for the moment confining myself to the teaching of English. Schools to-day are not paying attention in sufficient measure to certain important aspects of English teaching. In my judgement they were better attended to when I was in the Native High School, Kumbakonam. First of all, most students bought their text-books and brought them to the schools Nowadays, I hear that many students neglect their text-books. They don't buy them or keep them, and that they pay more attention to the notes that are more easily carried about. Nothing can be more disastrous to the ambitious student. He must be in constant touch with his text-books which are carefully chosen for his best reading. The text-books must be his constant companion. If he can read extra books besides, so much the better. On casting my eyes back upon my own days, I well remember that besides my text-books, in which I was thorough, I used to read other books as well, borrow them and read. Schools had no libraries worth mentioning. Nowadays you have access to a greater deal of books than we had in our times. I remember reading "Sanford and Merton", "Popular Tales", "The Vicar of Wakefield", I did not read them carelessly or cursorily. When I did not understand a passage, I put the book by and thought over it. Now that habit of reflection, putting the book by and thinking upon the difficulties, recollecting the points known with a view to filling up

the gaps among them, that I think is a habit that young men have lost."

"Now I come to another point. You have to write out one page at least a day and present it to the teacher. In my days we used to recite the whole of our poems. I remember I had four pieces for the Matriculation Examination and knew by heart every one of them, and three-fourths of the prose pieces. If I am able to speak English some what better than others, it is mainly due to this fact, that when I was in the forms of the high school I mastered a great deal of good standard of prose and poetry. The best boy when he writes something brings into it the best of what he has learned, good phrases, good idioms, nice thoughts, and turns of expressio: —all these things having become his own private property."

Mr. Sastriar emphasised the need for reading aloud for the purpose of learning to pronounce English properly. First teachers and then pupils must read aloud. Only if they read aloud could they understand the beauty of the construction of English sentences. Mr. Sastriar urged the students to cultivate the dictionary habit. The dictionary habit, he feared, had gone out altogether. "There is no part in the world" he concluded, "where the English language is not spoken. English is the world's best language and spoken by many. You must cultivate a good mastery of that wonderful language."

THE CALENDER

Some facts about the calendar which are obvious enough but which have probably escaped the attention of the majority of readers, are well worth quoting from Die Weltder Technik. Thus the month of January always begins the same day in the week as the month of October. The same is true with regard to April and July, September and December. Again February, March and November also begin with the same day of the week. This, however, is true only in normal years of 365 days. A century can never begin on Wednesday, Friday or Saturday. Further more, the ordinary year ends on the same day of the week as it begins !

THE OATH

A very good story is told in the Strand for the current month regarding Mr. Justice Channel. In questioning a little girl who was witness in a case, Sir Arthur proceeded to ascertain whether she knew the nature of an oath. The child replied that she would go to heaven if she told the truth, but would go to the other place if she told lies. "Are you sure of that my dear ?" said the Judge. "Yes, my lord, quite sure." "Let her be sworn", said he, "she knows more than I do !"

THE ORATOR

The following is an extract—prophetic in vision—from the speech on self-Government for India delivered by Sir Surendranath Banerjee at the Lucknow Congress in 1916.

"We want self-Government in the interests of the Empire to which we are so proud to belong. We want self-government in the interests of the administration and for the efficiency of the administration. We want self-government for self-protection. And finally we want self-government for the higher national ends, for the moral and spiritual elevation of our people. Who knows what will happen twenty years hence ? Who knows that another war more sanguinary and more devastating than the one which is now desolating Europe may not again set in the world ? You talk of the man-power of Germany. Why ? we are as multitudinous as the stars in the heaven ! Rely upon us and trust us, and the man power, I say to the rulers of India, is such that Germany will quail before that man-power!"

MONKEY DICTIONARY

The first monkey dictionary in the world is being compiled, says a writer, quoted by the Digest of Digests ! Scientists in America, South Africa and other countries are co-operating in this work.

The technique employed is as follows : a sound recording apparatus is placed into a cage containing a number of monkeys, and observers near by note the circumstances in which the sounds have been uttered by the monkeys.

The records are afterwards repeatedly replayed while the observers compare notes to discover whether certain utterances have any relation to definite circumstances.

Professor Garner of New York has spent six months in the company of monkeys. In Moscow, a professor and six of his assistants have kept up a vigil for eight months in order to ensure that nothing was missed from the monkey talk.

From the evidence gathered in several laboratories, scientists have concluded that monkey language consists of about fifty "words". Young monkeys know three to five "words" which they repeat incessantly, and as they grow up, their vocabulary becomes larger.

Old monkeys have a range of fifty distinctive utterances. Different species have different "dialects." The dialect of rhesus monkeys would be unintelligible to, say, the orangutan. Monkeys of the same species kept in different cages for a long time develop a dialect of their own, almost like people living in one valley in Switzerland develop a dialect that differs from that of neighbouring valleys. Friar monkeys are very talkative. Hence their range of "fifty words" could easily be observed Orang-utans and gibbons have a more restricted vocabulary which, however, is more stable.

Scientists claim that monkeys learn their language as does a child. A group of monkeys found to be exceptionally intelligent were placed together with less intelligent ones, to find out whether the limited language range of the latter could be increased. It was found that it could be, but only extremely slowly.

CURIOUS NAMES

Indian ink does not come from India and never did. It ought to be called Chinese ink. Rice-paper is not made from rice or any part of the rice plant. Train oil is not so called because it is used to lubricate trains. It is a whale oil, and was called "tran" by Scandinavian fishers. A buttery has nothing to do with butter, but is the place where the butler, or bottler works. China is seldom made in that country and has become a misnomer used in place of porcelain. Tartan is not a material, but a pattern. The water rat is not a rat at all but a vole ; nor has the country-dance anything to do with the country. It ought to be contre-dance—or opposite dance. Cat-call has nothing to do with cats ; neither has catgut. The first is the call for the cat (catastrope or conclusion) of a Greek drama, and the second is a corruption of gut-cord. Gooseberry has no connection with the bird, but ought to be groseberry, or rough-berry ; neither has "gooseberry fool" anything to do with "fool". The "French" of the dish is "foule" de "groscilles". Pantry is not associated with pans, but with bread (pain) ; while cutlet has nothing to do with the chopping or cutting of meat, but means a little rib !

CONCENTRATION OF WEALTH

On the basis of directorship, it is found that in cotton. jute and tea, one individual on an average holds 12, 14 and 28 directorships respectively. In cotton industry 3 individuals together hold 36 directosships. In jute, 51 directorships are held by 4 persons and one of them holds 19 directorships Out of 62 mills in Bombay city which are studied, it is found that 9 persons together hold managing agencies of 22 concerns. In jute industry 22 p. c. of the total capital and 29 p. c. of the compan es are held by 4 managing agents. In jute 28 mills with capital of 8 crores out of 112 with capital of 50 crores are controlled by 8 managing agents. According to another source, in jute 65 p. c. of the capi l invested and 64 p. c. of the companies are controlled by 8 managing agents. Three of them control 28 mills.

In sugar industry, out of the total of factories of 134 with capital of 35 crores, 22 p. c. of the total companies and 24 p. c. of the total capital are controlled by 8 managing agency firms. In coal industry 76 p. c. of the total capital and 56 p. c. of the companies engaged are controlled by 7 managing agents, one of them holding ten managing agencies. In cement industry 90 p. c. of the total factories and 81 p. c. of the total capital is controlled by two concerns. In tea 62 p. c. of the companies and 58 p. c. of the total capital is controlled by five managing agents. Nearly 130 companies are held by 23 managing agents. In engineering industry, 28 concerns were analysed. It is revealed that 89 p. c. of the capital and 25 p. c. of these concerns are controlled by two managing agents. Out of the 34 electric concerns which were studied, twenty-four electric concerns are controlled by four managing agents. Two of them control 18 concerns and the four managing agents control nearly 75 p. c. of the total investment of these 34 concerns. This concentration is greater in jute, coal and tea industries as compared with the rest.

KEEPING FIT

Krishna Deva Raya (the Emperor of Vijianagar from 1509–1530) kept himself healthy by constant exercise. "This king," writes Paes, "is accustomed every day to drink a quartilho (three-quarter pint) of oil of gingelly before daylight, and anoints himself all over with the said oil ; he covers his loins with small cloth and takes in his arms great weights made of earthenware, and then, taking a sword, he exercises himself with it till he has sweated out the oil, and then he wrestles with one of his wrestlers. After this labour he mounts a horse and gallops about the plain in one direction and another till dawn, for he does all this before daybreak !"

CONVERSION

An American missionary (by name Dr. Price) asked the King of Burmah "to grant him a great favour—permission to preach his doctrines and to convert the King's subject to them. The King told Dr. Price he granted this request, and he might preach his religion ; but whenever his subjects were converted by it, he should cut off their heads and send them at once into the Paradise of which the Doctor had told them !"

COLUMBUS'S COSTS

The English newspapers print a report from Madrid, to the effect that some ledgers discovered at Palos, Spain, contain interesting information on the cost of discovering America by Columbus. The sum total for which America was discovered amounted to dols. 7000 or 38000 pesetas. This was distributed as follows : 14000 pesetas for armament ; 2000 pesetas for personal expenses of Columbus and his officers and crew ; 22,000 for general expenses during the eight months for which the voyage lasted. The sum of dols 7000 in 1492 represented dols 70,000 in 1912.

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THE VICEROY'S NOTE

"Lord Minto had strong sporting proclivities and was quite indifferent to style. A scheme having been devised in his day to stay the deterioration of the splendid little ponies of Burma, when the proposals were laid before the Viceroy he wrote on the file, 'I agree. The Burma pony is a damned good little piece of stuff'.

"The clerk in the Government of India Secretariat, drafting on the case, accordingly, began, 'Sir, I am directed to inform you that in the opinion of the Governor General in Council, the Burma pony is a damned good little piece of stuff'.

"When taken to task, the defence of the culprit was unanswerable. He explained that in the time of Lord Curzon an order had been passed that when the Viceroy wrote a note of instructions for a draft, the exact words should be used in the draft. That order had not been rescinded and so the clerk had observed it".

THE PARTY "WHIP"

The Parliamentary origin of the term "Whip" goes back to 1769. In that year, writes Sir Courtney Ilbert, "there was a great debate in the House of Commons on the petition against the return of Colone Luttrel for Westminster in the place of Alderman Wilkes, who had been expelled from the House by its order. The 'King's Minister's made great efforts to bring their followers together from all quarters for this debate. Burke, who took part in the debate referred to these efforts, and described how Ministers had sent for their friends to the North and to Paris, "whipping them" in than which he said there could not be a better phrase. The phrase thus adopted and commended by Burke caught the public fancy and soon became popular".

DR. SIR S. SUBRAMANIER, K.C.I.E., LL.D.,

"In 1862 (Sir) S. Subramania Aiyar was appointed Public Prosecutor by the District Magistrate, Madura. One Mr. R. R. Cotten was the District Judge, who previously rejected his application for enrolment as a Vakil. Subramania Aiyar's first appearance in the Court was rewarded by the Judge with the exclamation "Don't chatter like a monkey" ! Such was the beginning of a career which ended in the acting Chief Justiceship of the Madras High Court" !

EUROPEANS VS INDIANS

"It is suicidal for the Europeans to admit that Indians can do any one thing better than themselves. They should claim to be superior in everything, and only allow Indians to take a secondary or subordinate part....In my old parties (of the Survey of India) I never permitted an Indian to touch a theodolite, or an original computation, on the principle that the triangulation, or scientific work, was the prerogative of the highly paid European ; and this reservation of the scientific work was the only way by which I could keep up a distinction, so as to justify the different figures of pay respectively drawn by the two classes, between the European in office and the Indian who ran him so close in all the office duties as well as in field duties".

LORD CURZON'S LETTER

"Lord Curzon was a wonderful letter writer. The toil of caligraphy was a pleasure to him. I remember in 1903 during his Viceroyalty in India going to see the first Lady Curzon, formerly Miss Leiter—one of the most beautiful, delightful women of her day,—when she was recovering in England from the first attack of her ultimately fatal illness. She showed me a letter from her husband in India. It was a hundred pages long ! She showed me the numbers on the pages. All was written in his graceful, legible, flowing hand. But a hundred pages !"

Sir P. S. Sivaswamy Iyer, K.C.S.I., K.C.I.E., on Sanskrit

Sir P. S. Sivaswami Aiyar delivering a valedictory Address in the year exhorted the students to take to the study of Sanskrit not, with a view to pass examination only but to attain proficiency in it. They knew from experience that many a graduate who had passed the University tests and obtained degrees did not posses a sufficient acquaintance with the language, to be able to construe even ordinary passages or to induce him to keep up the studies in after life. This was true in regard to the other provinces of India as of Madras. This he considered was hardly a satisfactory state of affairs. The ideal of making a contribution to knowledge or of carryidg on research work was perhaps not within the reach of every student, but there was, he considered, no reason why the other ideal of acquiring a good knowledge of Sanskrit literature and culture should not be cherished. He would suggest to the students to study the great master-pieces, the most outstanding of which in his opinion, was Valmiki's "Ramayana". But in studying these they must preserve an openness of mind and a spirit of impartial enquiry, uninfluenced by blind patriotism or other feelings. Besides to appreciate the true merits and defects of a language and its literature, it would be best to study the literature of at least one other country and to the Indian student of Sanskrit or Tamil iiterature he could recommend from this point of view a study of English literature as the most profitable.

DEPARTMENTALISM

Lord Curzon was exasperated at the wordy voluminousness of the ponderous files placed before him for disposal by the departments of the Government of India. He noted as follows on a file dealing with the readjustments of Provincial boundaries which was being discussed for a long time without his being informed of it :—

"People sometimes ask what Departmentalism is. To any such I give this case as an illustration. Departmentalism is not a moral delinquency. It is an intellectual hiatus—the complete absence of thought or apprehension of anything outside the purely departmental aspects of the matter under discussion. For fourteen months it never occurred to a single human being in the Departments to mention the matter or to suggest that it should be mentioned. Round and round like the diurnal revolution of the earth went the file, stately, solemn, sure and slow ; and now in due season, it has completed its orbit and I am invited to register the concluding stage" !

BIRTH-CONTROL POISONOUS

The Hungarian Government has attacked birth control and said that it is not a "private matter", according to an article in the Budapest newspaper Magyar Memzet received here.

"Birth-control was one of the poisons due to the bad past", it said, and added that everyone who internationally prevented the birth of a child was guilty of family destruction.

"From the standpoint of society, it is just as depraved to prevent the birth of a child as to turn on the gas tap in order to kill one's wife—and then to go and have a drink in a bar", the newspaper said.

WORLD CELEBRITY

Dr. Rabindranath Tagore sent from Rome the following message together with a report of an interview with Signor Aldo Sorani :—

"I left Shantiniketan and India for a while to fly from the fierce blaze of world celebrity and seek the shelter of obscurity in Rome, that remote corner of the world, but renown has hounded me, even while I am under the aegis of Mussolini, that gentle hermit, who like myself shuns fame. My object in sending to you the enclosed report of an interview with Signor Aldo Sorani is not to pose but to seek the assistance of the Associated Press and my friends in Bengal in my untiring efforts to stifle fame, which is sucking out my life-blood. For this Nirvana, which I have sought and prayed for during the rest of my days, I would gladly give up eternity, which destiny has already been alloted to my soul—even as I gave up knighthood, for which, by the way, a world celebrity has no use. Accept a weary poet's blessings."

IS AND ARE

Four American Universities are split fifty-fifty on the use of the word "is" in the following sentence in a Burlington Railroad circular :—

"Along the right of way exists a tremendous area in which is produced two-thirds of the oats and more than half the corn in the United States".

Railway chiefs, differing as to whether the word "are" should be used instead of "is", referred the matter to Chicago University and the North-Western University, Chicago decided in favour of "is". North-Western replied in favour of "are".

Harvard and Yale were appealed to. Harvard pronouncing for "is", Yale for "are". So the officials tossed a coin, and "is" stays in the circular.

ನೀತಿಶಾಸ್ತ್ರ ವಿಚಾರ.

ಪರಸ್ಪರಾನುಬಂಧವುಳ್ಳ ಸಂಗತಿಗಳನ್ನು ಕ್ರಮವರಿತು ವಿಂಗಡಿಸಿ ವಿಚಾರಮಾಡುವುದೇ ಶಾಸ್ತ್ರವೆನಿಸಿಕೊಳ್ಳುತ್ತದೆ. ಸಂಗತಿಗಳನ್ನು ಒಟ್ಟುಗೂಡಿದ ಮಾತ್ರಕ್ಕೆ ಶಾಸ್ತ್ರವಾಗುವುದಿಲ್ಲ. ಪರಸ್ಪರವಿರುವ ಸಂಬಂಧಗಳು ವಿಶದವಾಗುವಂತೆ ಸಂಗತಿಗಳನ್ನು ಕ್ರಮಾನುಸಾರವಾಗಿ ವಿಂಗಡಿಸಿ ಆ ಸಂಬಂಧಗಳ ನಿಯಮಗಳನ್ನು ತಿಳಿದಹೊರತು ಶಾಸ್ತ್ರವಾಗುವುದಿಲ್ಲ. ನೀತಿಯೆಂಬುದು ನಮಗೆ ಸಂಬಂಧಪಟ್ಟಿದೆ; ಬುದ್ಧಿಯುಳ್ಳವರು ತಂತಮ್ಮೊಳಗೂ ಇತರ ಭೂತಸಮೂಹಾಯಂಗಳಿಗೂ ಹೇಗೆ ನಡೆದುಕೊಳ್ಳಹೇಕೋ ಆ ರೀತಿಗೆ ನೀತಿಯೆಂಬುದು ಸಂಬಂಧಪಟ್ಟಿರುವುದು. ನೀತಿಶಾಸ್ತ್ರವೆಂದು ನಾವು ಮಾತನಾಡುವಾಗ, ಸದ್ಗುಣ ದುರ್ಗುಣಗಳ ಪಟ್ಟಿಯೆದೊಂದೆಂದು ನಮ್ಮ ಅರ್ಥವಲ್ಲ; ನಡತೆಗೆ ಸಂಬಂಧಪಡುವ ಅನೇಕ ಸಂಗತಿಗಳನ್ನು ಅದೊಂದುಕ್ರಮದಿಂದ ವಿಂಗಡಿಸಿ, ಆ ಸಂಗತಿಗಳಲ್ಲಿರುವ ಪರಸ್ಪರ ಸಂಬಂಭಗಳನ್ನೂ, ಆ ಸಂಬಂಧಗಳ ರೀತಿಯನ್ನೂ ಸ್ಪಷ್ಟಪಡಿಸುವುದೇ ನೀತಿಶಾಸ್ತ್ರವೆನಿಸಿಕೊಂಡಿದೆ.

ನೀತಿಯೆಂಬುದಕ್ಕೆ ಸದ್ಧರ್ಮ ಸದಾಚಾರವೆಂಬುವು ಪರ್ಯಾಯಪದಗಳು. ಸದ್ಧರ್ಮವನ್ನು ತಿಳಿವುದಕ್ಕೆ, ನಾವು ಮನುಷ್ಯನ ವಿಷಯವಾಗಿಯೂ ಅವನನ್ನು ಆವರಿಸಿರವ ಭೂತಸಮೂಹಾಯಂಗಳ ವಿಷಯವಾಗಿಯೂ ಕೆಲವು ಸಂಗತಿಗಳನ್ನು ತಿಳಿಯುವುದು ಅವಶ್ಯವಾಗಿದೆ.

ಸಮಸ್ತ ಭೂತಗಳ ಕ್ಷೇಮವನ್ನೂ ಭದ್ರಪಡಿಸುವುದೇ ಸದ್ಧರ್ಮದ ಉದ್ದೇಶ. ಮನುಷ್ಯರು ತಂತಮ್ಮೊಳಗೆ ಅನ್ಯೋನ್ಯಭಾವದಿಂದಿರುವುದಲ್ಲದೆ ತಮ್ಮನ್ನಾವರಿಸಿರುವ ಭೂತಸಮೂಹಾಯಂಗಳಿಗೂ ಅನುಕೂಲರಾಗಿರುವ ರೀತಿಯನ್ನು ನೀತಿಶಾಸ್ತ್ರದ ಮೂಲಕವಾಗಿ ತಿಳಿಸುವವುದರಿಂದ ಈ ಉದ್ದೇಶವು ಕೈಸೇರುವುದು. ಈಶ್ವರನು ಸಮಪ್ರೇಮ ಸ್ವರೂಪನು, ತನ್ನ ಜಗತ್ತಿನ ಬಳಿವಳಿಗೆಯನ್ನೇ ಬಯಸುತ್ತಾನೆ, ಕ್ರಮಕ್ರಮವಾಗಿ ಸರ್ವಲೋಕಕ್ಕೂ ಕ್ಷೇಮವನ್ನು ತರುತ್ತಿದಾನೆ. ಹೀಗೆಂದಮಾತ್ರಕ್ಕೆ ಜಂಜಿವನಿಸಿಕೋಡದ್ದೆಲ್ಲಾ (right) ಸರ್ವದಾ ಸುಖಕರವಾಗಿರುವುದೆಂತಲೂ, ಅನ್ಯತವು (wrong) ಸರ್ವದಾ ಅಸುಖಕರವಾಗಿರುವುದೆಂತಲೂ ಅರ್ಥವಲ್ಲ. ಯಾವ ಆಚಾರವು ಉತ್ತರತ್ರದಲ್ಲಿ ಶಾಶ್ವತ ಸುಖಕ್ಕೆ, ಈಶ್ವರಸಾಯುಜ್ಯದ ಪರಮಾನಂದಕ್ಕೆ, ಮೋಕ್ಷಕ್ಕೆ, ಕರೆದೊಯ್ಯುವುದೊ ಅದೇ ಋತವೆನಿಸಿಕೊಳ್ಳುವುದು. "ಯೆತ್ನನ್ನು ಬಂಡಿಯ ಚಕ್ರಗಳು ಹೇಗೆ ಅನುಸರಿಸುವುವೋ, ಹಾಗೆಯೇ ಯಾತನೆಯು ಪಾಪಕರ್ಮವನ್ನು ಅನುಸರಿಸುವುದು." ಮತ್ತು ಹಾಗೆಯೇ ಆನಂದವು ಪುಣ್ಯಕರ್ಮವನ್ನು ಅನುಸರಿಸುವುದು. ಪಾಪಕರ್ಮವೆಂಬ ಹಣ್ಣು, ತಿನ್ನುವಾಗ ಅಮೃತವಾಗಿ ಕಾಣಬಂದರೂ, ವಿಷವಾಗಿಯೇ ಪರಿಣಮಿಸುತ್ತದೆ; ಉತ್ತರತ್ರದಲ್ಲಿ ಮಹಾವ್ಯಥೆಯನ್ನು ತರುತ್ತದೆ, ಮತ್ತು ಕೆಲವು ಸಂದರ್ಭಗಳಲ್ಲಿ ದೀರ್ಘವ್ಯಾಧಿಯನ್ನೂ ತರುವುದು. ಸಾಯುಂಕಾಲದಹೊತ್ತಿಗೆ ವ್ಯಥೆಯಿಂದ ಹೊರಳಾಡುವಂತೆ ಮಾಡುವುದಾದರೂ ಪರಮಸುಂದರಗಳಾವ ಬಣ್ಣಗಳಿಂದೊಡಗೂಡಿ ಮಧುರವಾಗಿ ತೋರುವ ವಿಷಮಯವಾದ ಹಣ್ಣನ್ನು ಕೊಯ್ದು ತಿನ್ನುವ ಜ್ಞಾನಶೂನ್ಯನಾದ ಬಾಲಕನಂತೆಯೇ, ತಾತ್ಕಾಲಿಕ ಸುಖಕ್ಕಾಗಿ ಪಾಪಕರ್ಮವನ್ನೆಸಗುವ ಮಂದಮತಿಯಾದ ಮಾನವನೂ ಇರುವನು. ಪ್ರತಿಯೊಂದು ಪಾಪಕರ್ಮವನ್ನೂ ವಿಷವೆಂದು ಗುರುತುಮಾಡಿ ತೋರಿಸುವುದು ನೀತಿಬೋಧಕನ ಕರ್ತವ್ಯವಾಗಿರುತ್ತದೆ.

ಸ್ಮೃತ್ಯಾದಿ ವಚನಗಳು.

ಆಚಾರಲಕ್ಷಣೊಧರ್ಮಃ ಸಂತಸ್ತ್ವಾಚಾರಲಕ್ಷಣಾಃ ।
ಆಗಮಾನಾಂಹಿ ಸರ್ವೇಷಾಮಾಚಾರಃ.ಶ್ರೇಷ್ಠ ಉಚ್ಯತೆ ।
ಆಚಾರಪ್ರಭವೋಧರ್ಮಃ ಧರ್ಮಾದಾಯುರ್ವಿವರ್ಧತೇ ।
ಆಚಾರಾಲ್ಲಭತೇಹ್ಯಾಯುಃ ಆಚಾರಾಲ್ಲಭತೇಶ್ರಿಯಮ್ ॥
ಆಚಾರಾತ್ಕೀರ್ತಿಮಾಪ್ನೋತಿ ಪುರುಷಃ ಪ್ರೇತ್ಯಚೇಹಚ ॥

(ಮಹಾಭಾರತ, ಅನುಶಾಸನಪರ್ವ, ಅ. ೧೦೪).

"ಧರ್ಮಕ್ಕೆ ಲಕ್ಷಣ ಆಚಾರ, ಧರ್ಮಿಷ್ಠರ ಲಕ್ಷಣವೂ ಆಚಾರ. ಸಕಲಾಗಮಗಳಿಗಿಂತಲೂ ಆಚಾರವೇ ಶ್ರೇಷ್ಠವೆಂದು ಹೇಳಿಯಿದೆ.

"ಆಚಾರದಿಂದ ಧರ್ಮವು ಹುಟ್ಟಿದೆ, ಮತ್ತು ಧರ್ಮದಿಂದ ಆಯುರ್ವೃದ್ಧಿಯಾಗುವುದು. ಆಚಾರದಿಂದ ಮಾನವನಿಗೆ ಆಯುಸ್ಸು ಲಭಿಸುವುದು. ಆಚಾರದಿಂದ ಮಾನವನಿಗೆ ಸಂಪತ್ತು ಲಭಿಸುತ್ತದೆ.

"ಆಚಾರದಿದ ಮಾನವನು ಇಹದಲ್ಲಿಯೂ ಪರದಲ್ಲಿಯೂ ಕೀರ್ತಿಯನ್ನು ಪಡೆಯುವನು."

ಆಚಾರಃಪರವೋಧರ್ಮಃ ಶ್ರುತ್ಯುಕ್ತಃ ಸ್ಮಾರ್ತಏವಚ ।
ತಸ್ಮಾದಸ್ಮಿನ್ಸದಾಯುಕ್ತೋ ನಿತ್ಯಂಸ್ಯಾದಾತ್ಮವಾನ್ದ್ವಿಜಃ ॥
ಏವಮಾಚಾರತೋದೃಷ್ಟ್ವಾ ಧರ್ಮಸ್ಯಮುನಯೋಗತಿಮ್ ।
ಸರ್ವಸ್ಯ ತಪಸೋಮೂಲಮಾಚಾರಂ ಜಗೃಹುಃಪರಮ್ ॥

(ಮನುಸ್ಮೃತಿ, ಅ. ೧. ಶ್ಲೋ. ೧೦೮, ೧೧೦).

"ಆಚಾರವೇ ಪರಮಧರ್ಮವೆಂದು ಶ್ರುತಿಸ್ಮೃತಿಗಳೆರಡೂ ಸಾರುವುವು. ಹೀಗಿರುವುದರಿಂದ ಆತ್ಮಜ್ಞಾನವುಳ್ಳ ದ್ವಿಜನು ಸರ್ವದಾ ಸದಾಚಾರನಿರತರಾಗಿಯೇ ಇರಬೇಕು.

"ಆಚಾರದಿಂದಲೇ ಧರ್ಮಮಾರ್ಗವು ಹೊರಡುವುದೆಂಬುದನ್ನು ತಿಳಿದವರಾಗಿ, ಆಚಾರವು ಸಕಲ ತಪಸ್ಸಿಗೂ ಮೂಲವೆಂದು ಭಾವಿಸಿ, ಅದನ್ನು ಮುನಿಗಳು ಸ್ವೀಕರಿಸುವರಾದರು."

ಪ್ರಭವಾರ್ಥಾಯ ಭೂತಾನಾಂ ಧರ್ಮಪ್ರವಚನಂ ಕೃತಮ್ ।
ಯಸ್ಯಾತ್ಪ್ರಭವಸಂಯುಕ್ತಃ ಸಧರ್ಮ ಇತಿನಿಶ್ಚಯಃ ॥

ಧಾರಣಾದ್ಧರ್ಮಮಿತ್ಯಾಹುರ್ಧರ್ಮೇಣ ವಿಧೃತಾಃಪ್ರಜಾಃ ।
ಯಸ್ಯಾದ್ಧಾರಣಸಂಯುಕ್ತಃ ಸಧರ್ಮ ಇತಿ ನಿಶ್ಚಯಃ ॥

ಅಹಿಂಸಾರ್ಥಾಯ ಭೂತಾನಾಂ ಧರ್ಮಪ್ರವಚನಂಕೃತಂ ।
ಯಸ್ಯಾದಹಿಂಸಯಾಯುಕ್ತಃ ಸಧರ್ಮ ಇತಿನಿಶ್ಚಯಃ ॥

ಸರ್ವೇಷಾಂ ಯಸ್ಸುಹೃನ್ನಿತ್ಯಂ ಸರ್ವೇಷಾಂ ಚ ಹಿತೇರತಃ ।
ಕರ್ಮಣಾ ಮನಸಾ ವಾಚಾ ಸಧರ್ಮಂ ವೇದ ಜಾಜಲೇ ॥

(ಮಹಾಭಾರತ, ಶಾಂತಿಪರ್ವ. ಅ. ೧೯೦., ೮೮).

"ಸಕಲ ಭೂತಗಳ ಅಭ್ಯುದಯಕ್ಕಾಗಿ ಧರ್ಮವು ಪ್ರವಚನವಾಯಿತು. ಅವುದು ಅಂತಹ ಅಭ್ಯುದಯದಿಂದೊಡಗೂಡಿರುವುದೋ ಅದೇ ಧರ್ಮವೆಂಬವದು ನಿಶ್ಚಯ.

"ನಮ್ಮನ್ನು ಧಾರಣಮಾಡುವುದರಿಂದ ಧರ್ಮವೆಂದು ಹೆಸರು ಬಂದಿದೆ. ಪ್ರಜೆಗಳು ಧರ್ಮದಿಂದಲೇ ವಿಧೃತರಾಗಿದಾರೆ. ಯಾವುದು ಧಾರಣದಿಂದೊಡಗೂಡಿರುವುದೋ ಅದು ಧರ್ಮ. ಇದು ನಿಶ್ಚಯ.

"ಭೂತಗಳಿಗೆ ಹಿಂಸೆಯುಂಟಾಗದಿರಲೆಂದು ಧರ್ಮವು ಪ್ರವಚನವಾಯಿತು. ಯಾವುದು ಅಹಿಂಸೆಯಿಂದೊಡಗೂಡಿರುವುದೋ ಅದು ಧರ್ಮ.

"ಯಾವನು ಸರ್ವ ಭೂತಗಳಿಗೂ ಮಿತ್ರನಾಗಿರುವನೋ ಯಾವನು ಕರ್ಮದಲ್ಲಿಯೂ ಮನಸ್ಸಿನಲ್ಲಿಯೂ ಮಾತಿನಲ್ಲಿಯೂ ಸರ್ವಭೂತಗಳ ಹಿತವನ್ನೇ ಚಿಂತಿಸುವನೋ, ಅವನೇ ಧರ್ಮಜ್ಞನೆಯ್ಯಾ, ಜಾಜಲಿ".

ನಕುರ್ಯಾತ್ಕರ್ಹಿಚಿತ್ಪಾಪಂ ತಮಸ್ತೀವ್ರಂ ತಿತೀರ್ಷತಿ ।
ಧರ್ಮಾರ್ಥ ಕಾಮಮೋಕ್ಷಾಣಾಂ ಯದತ್ಯಂತ ವಿಘಾತಕಂ ॥

ತತ್ರಾಪಿ ಮೋಕ್ಷವಾರ್ಥ ಅತ್ಯನ್ತಿಕತಯೇಷ್ಯತೇ ।
ತ್ರೈವರ್ಗ್ಯೋಽರ್ಥೋ ಯತೋ ನಿತ್ಯಂ ಕೃತಾನ್ತಭಯಸಂಯುತಃ॥
ವಿಷ್ಣುಭಾಗವತ, ಸ್ಕಂಧ ೪, ಅ. ೨೨, ಶ್ಲೋ. ೩೪–೩೫).

"ಈ ತೀವ್ರವಾದ ತಮಸ್ಸನ್ನು ದಾಟಿಹೋಗಬೇಕೆಂದು ಯಾವನು ಬಯಸುವನೋ ಅವನು ಅತಿಯಾಗಿ ಯಾವ ಸಂಗವನ್ನೂ ಮಾಡದೆ ಇರಲಿ ; ಏಕೆಂದರೆ ಧರ್ಮ, ಅರ್ಥ, ಕಾಮ, ಮೊಕ್ಷ–ಇವೆಲ್ಲಕ್ಕೂ ಇದು ವಿಘಾತುಕವಾಗಿರಂವುದು.

" ಈ ನಾಲ್ಕರಲ್ಲಿಯೂ ಮೋಕ್ಷವೇ ಕೊಟ್ಟಕೊನೆಯ ಪುರುಷಾರ್ಥವಾಗಿರುವುದು ; ಏಕೆಂದರೆ ಮೋಕ್ಷವನ್ನುಳಿದ ಮೂರು ಪುರುಷಾರ್ಥಗಳಿಗೂ ಕೃತಾಂತಭಯವು ಸರ್ವಥಾ ಇದ್ದೇ ಇರುವುದು."

ಧರ್ಮಂಚಾರ್ಥಂಚ ಕಾಮಂಚ ಯಥಾವದ್ವದತಾಂ ವರ ।
ವಿಭಜ್ಯಕಾಲೇ-ಕಾಲಜ್ಞಃ ಸರ್ವಾನ್ ಸೇವೇತ ಪಂಡಿತಃ ॥
ಮೋಕ್ಷೋವಾ ಪರಮಂಶ್ರೇಯ ಏಷಾಂ ರಾಜನ್ಸುಖಾರ್ಥಿನಾಮ್ ॥
(ಮಹಾಭಾರತ, ವನಪರ್ವ. ಅ. ೩೩, ಶ್ಲೋ. ೪೧–೪೨).

"ಎಲೈ ವಾಗ್ಮಿಶ್ರೇಷ್ಠನೇ, ಕಾಲಜ್ಞನಾದ ಪಂಡಿತನು. ಧರ್ಮಾರ್ಥಕಾಮಗಳು ಮೂರನ್ನು ಯಥಾವತ್ತಾಗಿ ತಕ್ಕತಕ್ಕ ಕಾಲಗಳಲ್ಲಿ (ಪ್ರವೃತ್ತಿಮಾರ್ಗವಿಡಿದಿದ್ದಾಗ) ಸೇವಿಸುವನಾಗುವನು.

ಇವು ಮೂರಕ್ಕಿಂತಲೂ ಮೋಕ್ಷವೆ ಪರಮ ಶ್ರೇಯಸ್ಕರವಾದದ್ದು. ಅದನ್ನು ಪಡೆಯಬೇಕಾದ ಮಾರ್ಗವನ್ನು ಬೋಧಿಸುವದೆ ನೀತಿಶಾಸ್ತ್ರದ ಉದ್ದೇಶ.

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Notice is hereby given in pursuance of Section 497, that the final General Meeting of the Members of the above named company will be held at KI–1087, Chamaraja Road, Mysore-4. on 4th August 1975, at 12 noon, for the purpose of having an account laid before them showing the manner in which the winding-up has been conducted, and the property of the company disposed-off and hearing of any explanation that may be given by the Liquidator and also determining by special resolution the manner in which the books, accounts and documents of the company and of the Liquidator shall be disposed off.

Mysore, 26–6–75

H. K. Narayana Iyengar,
Liquidator.

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by

G. R. JOSYER. M.A. HONS. F.R.E.S. M.R.A.S.L.

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RATIONALIST

WEEKLY

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Proprietor & Editor G. R. JOSYER, M.A.,F.R.E.S.

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A Worthy Recipient

On the occasion of the 74th Birthday celebration of H. H. Yatiraja Jeer Swamy of Melkote at Bangalore, His Holiness has conferred on Rao Bahadur M. A. Rangasami B.A.,BCE., Rtd. Special Engineer, Durbhanga, the title of "Kavi Mani" in appreciation of his felicitous poetic compositions in Tamil during the last twenty years. Since his retirement Sri Rao Bahadur M. A. Rangasami has been well-known for his benedictory compositions in chaste Tamil, and has won the titles of "Madurakavi-Krishna-Dasar" and "Bhakta-Shikhamani" from the appreciative public.

Name of Company : The Mandayam Corporation Ltd., (In Liquidation)
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Mysore, 26-6-75

H. K. Narayana Iyengar,
Liquidator.

John D. Rockefellers, Sr. Jr.

When John D. Rockefeller Sr. died in 1937 at the age of 97 he left a somewhat blurred public image. To some he ever remained the symbol of the Standard Oil empire he founded, an empire whose ruthless tactics against competitors led ultimately to its dissolution by order of the Supreme Court. To others he was the great philanthropist of his later years (his gifts totaled $531 million), a kindly religious old gentleman who liked to hand children newly minted dimes with messages of thrift !

Mr. Rockefeller had four daughters and one son—John D. Jr. Almost from the time of his birth, in Cleveland Jan. 29, 1874, the son was reared under the close supervision of his father, with emphasis on honesty, thrift and industry, and respect for the Sabbath. When he finished his formal education (Brown '97) he—in his own words "just came down here (his father's office) and tried to see in how many ways I could be of service."

For six years or so Mr. Rockefeller worked beside his father. But following the muckraker's revelations of the way Standard was built, Mr. Rockefeller at 36 withdrew, to take charge of his father's philanthropies as head of the Rockefeller Foundation. An associate quoted him as saying :

"My father created an organization for the making of wealth, I regard it as my responsibility to see that the vast amount of money he accumulated is used for the good of humanity".

Over the years Mr. Rockefeller assisted scores of charitable, educational, religious, scientific—and public organizations, the total contributions surpassing $473 million. Among his notable works are the restoration of Colonial Williamsburg, Va., the gift of Fort Tryon Park and the Cloisters to New York, the donation of the site for the U.N. headquarters, aid to New York's Lincoln Center for the Performing Arts, and gifts to assist projects ranging from the building of the 200 inch telescope on Mt. Palomar, Calif., to the strengthening of theological schools in Asia and Africa. His creation of Rockefeller Centre gave New York City an economic lift in the depth of the depression.

Mr. Rockefeller died at Tucson, Aziz., in 1960, after an illness of several months. He was 86. In Tuscan at the time were two of his five sons, Gov. Nelson A. Rockefeller of New York and Laurance S. Rockefeller.

President Eisenhower said, "Life in America and indeed throughout the world has been enriched by his leadership in the planning and accomplishment of many programs for the public welfare. These constitute a noble monument to his name and work."

A GOVERNOR

David Hall, former Governor of Oklahoma, was recently found guilty by the U. S. Federal Court of bribery and conspiracy. He was charged with conspiring with broker W. W. Taylor to bribe Oklahoma Secretary of State John Rogers to use his influence as chairman of a state fund to invest $10 million in a company owned by Taylor ! Although this had been known for some time, it was only after Hall had stopped being a governor that the charge was levelled against him.

RAIN-MAKING

A United States water conservation expert said that stepped-up Government research has brought in sight "the goal of producing fresh water from salt water at a cost which consumers can pay."

Sheppard T. Powell, Adviser to the Government's Saline Water Conservation programe made the statement in an address to scientists from eighteen countries at the international arid lands meeting here. Sponsors of the meeting are the American Association for the Advancement of Science and the United Nations Educational, Scientific and Cultural Organization (UNESCO).

New tactics in man's struggle against spreading drylands that mar one-third of the globe were reported.

Since people can't tailor desert life to suit their domestic animals, they must fit to desert, an Egyptian scientist told the meeting.

"Possibilities of modifying environment are limited" said Colonel Omar Draz of the Desert Institute of Egypt. "We have to select the best adapted animals for the limited available food and water....

"The growing world population makes the increase of food a vital requirement, and the foods most scarce are animal products. Better use of our arid and semi-arid lands that cover millions of acres could help."

An Australian scientist stressed the role of rainmaking in overcoming insufficient rainfall. His studies, Dr. Edward G. Bowen, a radiophysicist said, show that "one of the most important factors controlling rain formation may be the fall-out of meteoric particles—from outer space—into cloud formations.

Before rain can burst from clouds it must have nuclei, on which to conduse, according to the scientist from Australia's Scientific and Industrial Research Organization. This is why rainmakers "seek" the sky with dry ice or chemicals, he explained.

Today's most common method is to crank invisible nucle of silver iodine into the atmosphere from smoke on the ground. Bowen suggested more experiments in which silver iodine is sprayed from airplanes and high mountain tops.

Dr. Irving Langmuir, Nobel Prize winner and pioneer in the science of rain making, said in an interview that experimentation in rainmaking can be dangerous to life and property—but it is worth the risk.

The scientist warned that artificial rain in one area may cause drought in others; Langmuir said he believes that a single silver iodine generator operating at Alamon several years ago caused the steady downpours that disastrously flooded the Kansas River Valley! Once a storm has been started, it triggers other storms, he said!

He said he believes rain making should be subjected to rigid regulation, but he believes the ultimate benefits to humanity the world over may be beyond imagination.

BANKS' WAYS

The Paris newspaper "Le Monde" has published a letter from Francois Forestier, a man with a higher philological education, who became a holder of a bank account only after he had lost his job! Forestier ridicules the authorities for making the jobless living on a meagre dole, open a bank account in order to receive it.

HORSE LANGUAGE

After forty years of research and investigation, Englishman Henry Blake has compiled a dictionary of the horse language to help breeders and sportsmen better to understand horses. If a horse breathes softly in your direction, one learns, it is greeting you. To express pleasure or displeasure, horses use a wide range of intonations. Love is expressed in thirty different ways. Anger and irritation are manifested by nervous twitchings, as well as by a hefty kick or a bite.

POLICE WORK !

John Shaw, Mayor of the little town of Connelsville (Pennsylvania, U. S. A.,) was forced to take stringent measures when seven of its 23 policemen, including the chief of police, were arrested for burglaries, hold ups and arson ! The remaining sixteen guardians of the law now have to do overtime, remaining on duty for twelve hours a day.

IRISHISM

A building firm in Middletown (U. S. A.) offered the local authorities its services in building a new jail. After lengthy talks the latter gave their consent, provided the firm used the bricks from the old prison ! Pending the opening of the new prison, the decision says, the inmates must remain in the old !

THERE TOO !

Japanese firms and organisations using computers recently complained that some of these clever machines were not working as they should. Check-ups revealed that the ones responsible for the hitches were the rats ! What they apparently like about the computers is that it is warm inside !

CENTENARIANS

Centenarians are not so rare as is sometimes supposed, certainly not in South East England, where the BBC news unit for the area, which includes London, has been investigating the question of old age. In the last twelve months nearly 200 centenarians have been mentioned in BBC news bulletins for South East England—over 150 of them women !

A number of the old folk were interviewed and asked two main questions : 'What is the secret of long life ?' and 'Why do so many women live longer than men ?'

Most of the centenarians agreed that the real answer to the first question was 'hard work.' But they usually added a second part to the receipe, which varied between 'a contented mind', and 'plenty of open air life', to 'a happy married life', and 'plenty of cold water'.

Only one of the centenarians—a woman—thought she had lived to be 100 because she had never drunk alcohol. And why do women outlive men ? Here, opinions differed considerably, but the most popular answer seemed to be 'because women take care of themselves' !

NEW USE FOR GOLD

New York fashion designer Halston has presented his autumn collection. One of the novelties is a bra of solid gold mesh, priced at $4000 ! It is said to be convenient to wear, strong, and offers a good way of investing money, since the price of gold is constantly rising.

WATER AS FUEL

The most promising fuel on our planet is ...water. Startling as it may be, that is the conclusion to which many scientists arrived at, each in his own way.

Physicists have estimated for example, that the "burning" of deuterium (heavy hydrogen) contained in one litre of water in a thermonuclear installation will produce as much energy as 300 litres of petrol. The harnessing of thermonuclear energy will convert our seas and oceans into "petrol pools"!

Hydro-engineers suggest the use of the eternal energy of the tides. Geologists, on their part, believe it is underground waters that are the source of the energy of the future.

The total accumulated and renewed reserves of the deep thermal water are enormous, and constitute half of the volume of the open oceans. They are ready sources of heat and power supply.

It must be said that we turn to the heat of the earth's interior not only because the reserves of coals, oil and gas are limited and should be used frugally, but also because the use of hot waters and gas is more economical than the burning of fuel, especially in those areas where power production depends on fuel shipments. Experience has shown that all investments in drilling, geothermal installations and pipelines are recovered in three to four years, whearas a hot water or a steam borehole will operate for 20 to 40 years.

The heat of the earth's interior can be used for public utilities and community services, for general heating and electrification of the cities, for the growing of vegetables and citrus fruit in hot houses. Apart from economising on fuels which are deficient, it will be possible by tapping the terrestrial sources of heat to eliminate all expenses involved in the conversion of fuel into heat. Besides, the cities will be freed from the smoke of thermal power stations and boiler rooms, and consequently, there will be less pollution of the atmosphere and more healthy conditions of labour.

In many basins, thermal waters contain a high percentage of minerals like sulphur, iodine, bromine and potassium, and can, therefore, be a valuable source of raw materials for the chemical industry. Efforts must be made, therefore, to explore the possibilities of making an all round utilisation of thermal waters and to find special methods of isolating valuable elements from it. The curative properties of water should not be forgotten, either.

In view of the tremendous importance of the utilisation of the heat of the earth's interior for the national economy, the Soviet Union has resolved to organise, on a wide scale, the exploration and commercial application of this new resource of power.

The commercial exploitation of this power has, in the first place, to be orgonised in areas where drilling operations have already revealed hot and overheated waters, and where there are enough number of deep wells.

The data collected by the Siberian Branch and the Institute of Geology of the USSR Academy of Sciences indicate that there is a practical possibility to provide heating for the city of Petropavlovsk with the volcanic heat of the Great Bannye which has a temperature of up to 150 degrees.

The installation of the first stage will provide basic heating of the city and adjacent areas. The cost of it will not be more than 27 million roubles, whereas 15.5 million roubles are being spent here on fuels annually!

On the whole, using the heat of the earth's interior is not a fanciful idea but a practical possibility today.

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RATIONALIST

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Can you believe your eyes ?

Every day scientists are learning more and ore about how the mind works. They're scovering lots of new and interesting facts.

Did you know, for instance, that the mber of separate items most people can serve at a glance is five to seven ?

Or, did you know that the upper lefthand ld of vision is the most easily and accurately observed. Things contained there register most correctly.

In a casual glance how far does memory lsify observation ? Try this test, which is ven in "The Mind at work and Play", by r Frederick Bartlett :

Write clearly on white cards a series of ngle phrases like—

"All is not gild that glotters,"

"The Royal Intuition".

"Fish and chops".

Then collect as big and representative an dience as you can. Expose the phrases to em for a brief, single glance.

You'll be surprised when you ask them to write down exactly what they have seen.

So were the members of the Royal Institution when they tried this test.

Out of 140 cards returned, only three reported correctly, "All is not gild that glotters". Fiftyfour reported, "All is not gold that glitters". All the remainder gave inaccurate variations.

Only five correctly returned "The Royal Intuition" against 103 who plumped for "The Royal Institution". There was great variation in the remainder.

Twenty-eight gave "Fish and chops", and 97 "Fish and chips", with the remainder hopelessly wrong.

The most interesting variations were in the "Royal Intuition" line.

"The Royal wedding", the "Royal baby", and "The Royal christening" were all given.

The test seems to show that quite a lot of people "see" what they think they ought to see !

Reading and Remembering

The ability to write books is only rarely accompanied by exceptional powers of remembering the written word, either one's own or that of other authors. Nor is it always linked with the gift of swift yet thorough reading of books and printed matter generally. But it is hardly surprising that the great memorisers and the phenomenal readers have nearly all been connected with the world of letters.

Although there is a close affinity between reading and remembering, probably the fantastically swift and voracious readers capture our fancy most. Lord Macaulay once held the record for both reading and subsequently remembering, and in his day there was no one to touch him in the sheer mass and variety of his reading !

A great many stories exist about the incredible reading powers of T. E. Lawrence (of Arabia). It is commonly said that he read all the books in the Oxford Union Library, then some 50,000 volumes, taking some six years for the feat. Assuming this to be so, he must have read an average of 20 books a day, and even with his unrivalled powers and his ability to stick at reading for 18 to 20 hours a day, this is an unbelievable and impossible figure. There is no doubt, however, that he was a very swift reader and read many thousands of books every year.

Oscar Wilde was another speedy reader. He used to finish an average-sized Victorian novel in about an hour ! Once, whilst waiting in a publisher's office, he read the manuscript of a new novel in 35 minutes. After finishing it he was able to quote whole sentences from it ! Thomas Burke read all five volumes of Cecilia in three days, but Gibbon got through them in a single day.

C. S. Forester, author of the famous "Captain Hornblower" novels, finds that an average book keeps him busy for one day. He read the very long 'Gone With the Wind' in just 1½ days. Aldous Huxley has the knack of reading swiftly and profusely, but in more recent years, his poor eyesight has handicapped him in this activity. George Saintsbury and Andrew Lang were other literary men who probably read more than all their contemporaries. Of Lang it was said that, when he did not have a pen in his hand, he had a book !

Literary editors, publishers' readers, and book reviewers also have to read fast and continuously in the very nature of their jobs. George Sampson, Edward Garnett and R. Ellis Roberts are names that stand out here. Many a first-rate fiction reviewer has to tackle up to 20 new novels every week.

The secret of much swift reading lies in the actual technique as well as in the mental alertness involved. The practised quick reader does not focus his eyes on each word in sequence as it lies in print. He sees and comprehends whole lines and groups and even short paragraphs together, taking in their sense without mentally repeating the words to himself before going on. Most skilled reviewers work this way. Even so, quick readers do not normally memorise what they have read as such. Striking phrases and odd facts may stick in their minds, but the great mass of text is lost soon afterwards.

The possessor of a phenomenal memory is a freak of nature, and his skill is usually quite incomprehensible to lesser mortals. Macaulay was doubtless the supreme example: it was said he could read a page of a newspaper, and then quote chunks of it, word for word, not only shortly after reading it,

ut years later! He was, of course, in ossession of what is called a "photographic" iemory. A person with such a memory not nly takes in groups and passages in what he eads, but also fixes their physical position nd appearance photographically in his iind. This explains why such a person can ay, accurately, 'If you look at the bottom f page 257 of Gibbon's "Decline and Fall", ou will see a good description of the sub- ect', or 'I think Pepys has something to say n that point on 24th April, 1964.' These eats of memory are always accurate, for he actual physical appearance of the printed vord is indelibly impressed in the person's nind. Viewed against this fact, Macaulay's nemorising of the whole of Paradise Lost eems but a small thing.

The late William Temple, Archbishop of Canterbury, was another man with a 'photographic" memory, which stood him n good stead for both writing and speaking. Sidney Webb was another. It has been recorded of him that one morning early in his remarkable career, he had a cold and was not at work on a Trades Union book then occupying most of his time. Instead, he lay on a settee reading a long and important tome entitled "Principles of Economics". By lunch time, two hours after settling down on the settee, he had not only read right through the work, but could discuss its contents freely and turn up appropriate quotations in its pages entirely from memory.

A. E. W. Mason, the novelist, had an equally useful memory. He never made notes for his work, and could devise plots, characters and situations for his books entirely in his head, often keeping them there in cold storage until they were needed to work on, which was sometimes years later. He was known to compose whole stories in this fashion, and retain them mentally until he decided to write them down.

By way of interesting contrast, Tennyson admitted that his practice of sometimes repeating verses over and over again in his head, as a means of perfecting them before committing them to paper, was the cause of losing a number of them altogether. In time he completely forgot the lines, and could not recapture them!

David Gunston

RESTORING BURNT BOOKS

Signatures of King Edward VII and Queen Alexandra in a book reduced to ashes by Nazi incendiary bombs have been made legible again by a new chemical process discovered by research chemists of London's Metropolitan Police Laboratory.

The autographs were written in 1883, when the Royal pair were Prince and Princess of Wales, in the visitor's book of the City of London College, which since 1848 has been giving business training to young men and women employed in the city of London, many of whom have lately emigrated to the Dominions and Colonies.

Razed to the ground one night by incendiary bombs, the College lost all its possessions, yet resumed work next day in loaned premises without even a sheet of notepaper.

The blackened remains of its treasured visitor's book were sent to the Police Laboratory where the page bearing the Royal signatures was treated with chloral hydrate in a 25 per cent alcoholic solution and dried at 60° centigrade. After repeating this several times, a mass of chloral hydrate crystals formed on the surface, and at this stage a similar solution, containing 10 per cent glycerine, was applied and the paper dried as before. It was then photographed, and the result was excellent. The process, which needs no special apparatus, is proving of great value where important documents in ink, typescript or print, are burned by enemy action.

"Forget Lib movement & be a woman"

Everyday in newspapers and magazines one reads about equal rights for all, and women in especial dream of Freedom, Liberation and Emancipation. Probably due to the march of progress in every developing field as well as the many careers open to women, it is but natural that their minds should take a turn to this type of thinking.

In the days of the Rig-Veda alone, women in India enjoyed the highest social status which granted them equal status with men. A wife was a true partner in all spheres of activity, but in all the time of Manu, the law-giver, there was a gradual decline and change in the position of women which still persist.

Hence with definite systems and traditions which are so strictly adhered to and bind Indian society, is Complete Liberation for the Indian woman, or for that matter any woman, possible and advisible ? One cannot escape from the centuries-old concept that Man is the head of the house and the Woman subordinate to him, and the fundamental fact that it is in the home and in motherhood that a woman fulfils her highest destiny. A complete desertion of this role by Lib, would not only wreck marital happiness, but also endanger the stability of society.

There is a theory that as women become more and more independent, men become less and less manly, and the reason is not far to seek. Man is a romantic creature needing tenderness, affection and attention, who lives on ideals. One is that a woman needs him not merely as a bread-earner, escort and stand-by against old age, but for himself as a man !

When a woman becomes too self-sufficient in her intelligence, authority or behaviour, his masculine pride is hurt, his role withers and the man is reduced to nothingness. A man must be made to feel that he belongs to the stronger sex. So to be a success as a woman every daughter of Eve must accept the weaker position. Have you noticed how men fight shy of the dominating Amazons who seem to go out of their way to make themselves specially unattractive and unfeminine ?

"A continual dropping on a very rainy day and a continuous woman are alike" is an old saying which accounts why the loud voice, aggressive over-assurance, and the bossy manner, frighten men. It may also be the reason why so many men seem more at ease in their own company at social gatherings. On the other hand a sweet and helpless female in need of protection immediately awakens the manly chivalrous instinct in them.

To be able to retain your femininity, to be completely a woman, you need a lord and master ; and in him a campass for your life. This does not mean that you have to be a submissive "yes" woman all the time, or be lost completely in the domestic realm. After having faithfully discharged your duties and responsibilities as a wife and mother, having used the magic of your feminine and maternal touch to advantage, it would be a pity if you didn't develop your natural talents according to your own individual bent, and become a real asset to society and your country, by keeping pace with the most complex trends of the day A real he man will never shy away from an intelligent woman with a mind of her own, provided she preserves her essential femininity.

So, forget about the Lib Movement, sister, and be a Woman, for it holds many joys and privileges. Indian homes would not be "havens of peace" without the Queen of the Hearth and Home reigning over them, and how uninteresting and drab the world would have been without those feminine frivolities like fashions, hair-styles, make-up, jewellery clothes, scent and flowers to give it fragrance and colour !

The woman who abdicates her femininity in the belief that it will gain her equality of the sexes, is sadly mistaken. Instead she should try to aim at a most progeessive but at the same time peaceful womanly pattern of society, which only Partial Liberation could achieve for her.

Nora D'Souza.

Marseille, France
28-6-1975

The International Academy of Sanskrit Research,
Mysore-4, India.

Dear Sirs,

I write you to know, if is it possible to have the translation in English of "Aeronautics" by Maharshi Bharadwaja ; in this text, there are informations and descriptions of Vimaanas (flying objects). I am interesting by the part on its. Can you send me informations ? I prepare studies in French on that. I hope that you could send me this text. If I must send taxes, say me please prize. I thank you very much, and I hope to read you soon.

Yours faithfully,
Bres Bernard

Bres Bernard
F. 3006 Marseille (France)

P - S. I know Maharshi Bharadwaja Aeronautics by the German writer Eric Von Daniken.

Almore Roth
Stockholm, New Jersey
U.S.A., Zip code 07460

The International Academy of Sanskrit Research,
Mysore-4, India.

Re ; Sanskrit Text By Maharshi Bharadwaja.

Sirs ;

I would like to obtain an English translated copy Of The Sanskrit text by Maharshi Bharadwaja, intitled, Aeronautics by Maharshi Bharadwaja. Or have any information you know in regards to obtaining a translated copy. Also, an or any others of this kind and subject, But I am primarily interested in this one by Maharshi Bharadwaja.

Thank You Very Much,
Almore Roth.

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.E.S. M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.

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"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal on the light of current possibilities.

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"Just as gold is judged by four tests, rubbing, cutting, heating and beating; man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 taditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtuer, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

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Proprietor & Editor G. R. JOSYER, M.A.,F.R.E.S.

VOL XXXV No. 16] Monday 11-8-1975 [PRICE NP. 0-10

BEING CORRECT

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Krishna Behari Sen

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Krishna Behari Sen

SWAMI VIVEKANANDA

in Madras

Some Reminiscences

My father, the late D. R. Balaji Row, was a close friend of Swamy Vivekananda. He used to tell us that Swamiji was of an arresting personality with handsome features, always smiling, and of robust constitution. He had a ringing tone of a pleasant nature. Being older than my father by a little more than two years, he used to call my father 'Balaji' affectionately. Whenever he entered our house (42, Singarachari Street, Triplicane, Madras) he would ask my eldest sister, Amritha Bai, then about six years old, whether father was at home, in pure Marathi. She would alwas run up and announce with excitement the arrival of Swamiji with, "Father, Swamiji has come, and receive him." My sister was being given lessons in Sanskrit at home then and she would reel off slokas with a clear accent at his request, and he thus became very fond of her, and blessed her, not in the usual way, but by saying "Let God give you great gyan!"

Swamiji, it appears, was fond of visiting Madras and the many holy shrines scattered all over the Presidency. Whenever he visited our house, he would ask my mother to give him dhal soup with plenty of jeerakam (cummin seeds) in it, and fried vadam and appalams.

During the many philosophic discussions they used to have in the upstairs hall (which has been hallowed by his frequent visits) and discourses on the Gita to a select gathering of admirers and intellectuals, Swamiji would revolt at the impotence of Indian nationhood, express how we have been emasculated politically, economically and otherwise, and say that it was still not too late to rise and drive away the foreigner and shed the foreign yoke, even though the country was rift with a narrow-minded and communal and jealous outlook. However, it appears, he would say in a stentorian voice, that all was not lost and that India would have its resurgence and ultimately become independent. He laid great stress on manliness in any form.

Regular discourses on the Gita used to be held in the Ice House under the able organisation of another of his close friends, Alasinga Perumal, whom Swamiji would affectionately call 'Alasinga.' At Swamiji's request, father accompanied him on his South Indian tour to some of the holy shrines. Swamiji would say that this part of India was a blessed land. He had great faith in the strength of Indian nationhood and said his task was to unify the forces gone at a tangent, and galvanise the nation to work, strive and succeed. My father who was fond of tying various modes of the turban, presented one such length of cloth to Swamiji which adorns his head in the popular photographs published, and the sash around his waist which we also see in the photos was presented to him by the Maharaja of Khetri. One of those responsible for urging him to go to Chicago to attend the Parliament of Religions was my father, because of a philosophical bent of mind and also because he was a journalist, contributing to the Journal of Psychology and Mind, London.

Swamiji narrated an incident to father stressing how he had a mission in life and that all his actions were guided by a superior divine force. During his peregrinations in the Punjab, Rajasthan and Kashmir, due to incessant wandering from shrine to shrine, and sometimes without any regular food, he lay down exhausted stricken with fever and fell fast asleep under the shade of a big tree where the jungle was wild. When he woke

p, he was terribly weak and hungry. A obleman of the place at this time had a lream that a very pious and good person ay helpless due to fever and hunger and he hould repair there immediately with food nd fruits. When Swamiji opened his eyes fter some time, he beheld a great nobleman vith an array of servants holding trays of asty food which was most welcome to him o keep his body alive.

Swamiji had a beautiful voice and could ing well some of the kirthans. Once he was walking on the Marina with father and other friends and was challenged as a bachelor to wrestle with a pahilwan. Swamiji accepted the challenge id defeated him on the sands of the Triplicane Beach. Sometimes he would do Hatha Yoga and show by cutting his finger with a knife that he would not bleed ! Swamiji said to father that there was ample sympathy for India in America and elsewhere for gaining independence and all that was needed was a unifying force.

In a lighter vein, Swamiji informed father that the urge to enjoy a hukka was so great that when he neared Port Said he borrowed one from an Arab and enjoyed it. On his return from America, Swamiji said to father that he dreamt of seeing lots of palm leaf manuscripts and treasures of wise sayings and other precious literature lying buried somewhere in an island near Cyprus.

During his itinerant days of Parivrajaka Swamiji changed his name several times in order to avoid recognition and one such name was "Sachitananda" by which he was intimately known to father, Alasinga Perumal and some others. It was at the request of the Maharaja of Khetri that he changed his name to Swami Vivekananda. but still he wrote to his friends from abroad as Sachitananda.

Swamiji had glimpses of divinity. When he used to wait for father in the house, he would close his eyes and say 'Om' with a hum vibrant with energy. Mother used to say that the whole house would, so to say, shake with his spiritual power. He wanted to give upadesam to father and called him thrice (since he was just finishing his bath) but when father did not turn up, told him later that he still had to eke out his Karma in this birth, and in the next birth he would surely attain salvation. Swamiji would say that God would try a man in many ways, not in heaping material prosperity, but subjecting him to many difficulties and miseries and calamities and he who by the strengh of his mind was able to withstand the storm like a man would surely be blessed by the Lord. He foretold to father before he left for Begal that God would try him in many ways and all these come to pass. My father lost two sons aged eight and six in quick succession and when Swamiji heard about this he wrote a beautiful letter of condolence which is reproduced below.

This treasure of advice from a great Vedantin like Swamiji is fit to be taken as wonderful consolation under any condition of adversity which afflicts human beings. As prophesied by Swamiji, father lost all in 1907, in the Arbuthnot Bank crash but he was undaunted and carried on. Swamiji would say that a man could attain salvation even by being a house-holder and doing his duties correctly.

On his second trip to America in 1899, the boat touched Madras but was in quarantine. Father with others went in a small boat but were not allowed to board the steamer. Only Alasinga accompanied him to Colombo. He blessed them all from the deck !

To be continued...

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

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DEMOCRACY

New Delhi, Aug. 6

Prime Minister Indira Gandhi said, In a country of India's size and vast diversity, no system other than democracy could work.

"Because we have the emergency, it does not mean that we have given up democracy or that we consider democracy unsuitable for India. I should like to make that very clear. But there were faults in our democracy and those faults have to be removed, she said.

Mrs. Gandhi was addressing a conference of Chairmen of Port Trusts and representatives of ports and dock workers.

Mrs. Gandhi said, Today we are very much in the bad books of most Western countries. Their press specially has been criticising us. But when we had the 10 million refugees from Bangla Desh and we were the most open society in the world, nobody then said that our democracy should be helped. In fact it was a period when some of these very Western countries stopped their help to us, not help of any kind of weaponry or things needed for the war, but ordinary economic help", she said according to a PIB release.

Mrs. Gandhi said then many of these very countries gave full moral support to the authoritarian regime in Pakistan.

"We know that even today some countries, which are criticising us, are still giving moral and material help to the most autho ritarian regimes in Africa and Asia. There is praise for countries which have no belief and have never claimed to believe in democracy. And we are told that these countries have solved their problems, they are giving a better deal to their people. In fact, a month back we were told that democracy would not work in India. All of them are shedding tears that democracy is in danger here", she said.

Mrs. Gandhi said, "Obviously, it is not a good thing to imprison people. It is not a good thing to have censorship. But we must realise that liberty, or any kind of right, which the Constitution gives or democracy gives, can never be a privilege without its corresponding responsibility and obligation. Now what had happened in India was that everybody was for rights but nobody was for responsibility and obligations, whether it was the worker or the farmer or many of our political parties.

She said : "We cannot have progress and anarchy together and that is why certain steps had to be taken". This had brought realisation of the need for discipline and it should not be a temporary thing. Democracy was not merely free press or free elections. True democracy was true participation of all sections of the people in the development and progress of the country".

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Krishna Behari Sen

ಆತ್ಮಹಿತ ಧರ್ಮವಿವರಣೆ.

ಜೀವಾತ್ಮನು ತನ್ನ ಸುತ್ತಲೂ ಇರುವ ಸರ್ವಭೂತಗಳಿಗೂ ಸಂಬಂಧಪಟ್ಟಿರುವುದನ್ನೂ, ಸರ್ವಭೂತಗಳಲ್ಲಿಯೂ ಮಾನವನು ಮಿತ್ರನಂತೆ ನಡೆದುಕೊಳ್ಳಬೇಕೆಂದು ನೀತಿಶಾಸ್ತ್ರವು ನಿರೂಪಿಸುವುದೆಂಬುದನ್ನೂ ನಾವು ತಿಳಿದಿರುತ್ತೇವೆ. ಅದರೆ ಜೀವಾತ್ಮನಿಗೂ ಅವನನ್ನು ಆವರಿಸಿರುವ ಕೋಶ ಅಥವಾ ಶರೀರಗಳಿಗೂ ಇರುವ ಪರಸ್ಪರ ಸಂಬಂಧವು ಅವಿನಾಭೂತಸಂಬಂಧವಾಗಿರುತ್ತದೆ. ಈ ಶರೀರಗಳು ಅನಾತ್ಮರ ಅಥವಾ ಪ್ರಕೃತಿಯ ಅಂಶವಾಗಿವೆ. ತನ್ನನ್ನು ಅನವಕಾಶದಿಂದ ಆವರಿಸಿಕೊಂಡಿರುವ ಈಶರೀರಗಳ ವಿಷಯದಲ್ಲಿ ಜೀವಾತ್ಮನು ಋಜುವಾದ ರೀತಿಯಲ್ಲಿ ನಡೆದುಕೊಂಡ ಹೊರತು ತನಗೆ ದೂರವಾಗಿರುವ ಇತರರ ವಿಷಯದಲ್ಲಿ ಸರಿಯಾಗಿ ನಡೆದುಕೊಳ್ಳುವುದಿಲ್ಲವಾಗಿದೆ. ಈ ವಿಷಯವನ್ನು ನಾವು ಮರೆಯದಿರಬೇಕು. ಜೀವಾತ್ಮನ ಬಾಲ್ಯಾವಸ್ಥೆಯಲ್ಲಿ, ಅವನ ಶರೀರಗಳು ಅಥವಾ ಕೋಶಗಳು ಅವನನ್ನು ಸ್ವಾಧೀನಮಾಡಿಕೊಂಡು ಅವನನ್ನು ಬಗೆಬಗೆಯ ತೊಂದರೆಗಳಿಗೆ ಒಯ್ಯುತ್ತವೆ. ಜೀವಾತ್ಮನು ಪ್ರವರ್ಧಮಾನದೆಶೆಗೆ ಬಂದಹಾಗೆಲ್ಲಾ, ತನ್ನ ಶರೀರಗಳು ತನ್ನ ವಶ್ಯಗಳಾಗಿರುವಂತೆ ಮಾಡಿಕೊಳ್ಳುತ್ತಾ ಹೋಗುತ್ತಾನೆ, ದಮಪೇಬ ಮಹಾಸದ್ಗುಣವನ್ನು ತನ್ನಲ್ಲಿ ಬೆಳೆಯಿಸಿಕೊಳ್ಳುವ ಕಾಲದಲ್ಲಿ ಜೀವಾತ್ಮ ತನ್ನ ಶರೀರಗಳೊಂದಿಗೆ ಎಷ್ಟೆಷ್ಟೋಸಾರಿ ಹೆಣಗಾಡಬೇಕಾಗುತ್ತದೆ, ದಮದಪ್ರಭಾವದಿಂದ ಜೀವಾತ್ಮನು ತನ್ನ ಶರೀರಗಳಿಗೆ ಯಜಮಾನನಾಗುತ್ತಾನೆ. ಜೀವಾತ್ಮನ ಶರೀರಗಳಿಗೇ ವಿಶೇಷವಾಗಿ ಸಂಬಂಧಪಡುವ, ಮತ್ತು ಭಿನ್ನಭಿನ್ನ ಜೀವಾತ್ಮರುಗಳಿಗೆ ಹೆಚ್ಚಾಗಿ ಸಂಬಂಧಪಡದ ಈ ಶೀಲಗಳನ್ನು ಅಥವಾ ಸದ್ಗುಣಗಳನ್ನು ಪಾಶ್ಚಿಮಾತ್ಯ ತತ್ವಜ್ಞರು ತಮ್ಮ ನವೀನ ವಿಭಾಗತ್ರಯಗಳಲ್ಲಿ ಆತ್ಮಹಿತಧರ್ಮಗಳೆಂದು ಕರೆದಿರುವರು. ಈ ಬಗೆಯ ಶೀಲಗಳನ್ನುಳ್ಳ ಮಾನವನು, ಈ ಶೀಲಗಳನ್ನುಂಟಾಗಿಲ್ಲದ ಮಾನವನಿಗಿಂತ, ಇತರರ ವಿಷಯದಲ್ಲಿ ಪ್ರಿಯತರಮಿತ್ರಭಾವದಿಂದ ನಡೆದುಕೊಳ್ಳುವನಾಗುತ್ತಾನೆಂಬುದನ್ನು ಸರ್ವರೂ ತಿಳಿಯಬಲ್ಲವರಾಗಿಯೇ ಇರುತ್ತಾರೆ.

ಆರ್ಯಕುಲ ಧರ್ಮಸಂಸ್ಥಾಪನಾಚಾರ್ಯನಾದ ಮನುವು ದಮವೆಂಬ ಗುಣವು ಅತ್ಯವಶ್ಯಕವಾಗಿರುವುದೆಂದು ಒತ್ತಿಯೊತ್ತಿ ಹೇಳಿ, ಅದರ ವಿಷಯವಾಗಿ ಅಮೂಲ್ಯಗಳಾದ ಕೆಲವು ಬುದ್ಧಿವಾದಗಳನ್ನು ಹೇಳುತ್ತಾನೆ: ಕರ್ಮದ ಬೆನ್ನಿನ ಹಿಂದೆ ಮೂರು ಶಕ್ತಿಗಳಿರುವುವೆಂತಲೂ, ಆ ಮೂರನ್ನೂ ಚೆನ್ನಾಗಿ ವಶಪಡಿಸಿಕೊಳ್ಳಲೆಬೇಕೆಂತಲೂ, ತಿಳಿಸುತ್ತಾನೆ: "ಮನೋವಾಕ್ಕಾಯಗಳತ್ರಯಂ ಕರ್ಮಂ ಪುಟ್ಟುಗುಂ" ಎಂದು ಹೇಳಿರುವರು.

ಕಾಮಂಗಳಿಗೆ ನೆಲೆಯಾದ ಮನೋಮಯಕೋಶವನ್ನು ಸ್ವಾಧೀನಮಾಡಿಕೊಳ್ಳಲೇಬೇಕು. ಇದೇ ಎಲ್ಲಕ್ಕಿಂತಲೂ ಕಷ್ಟವಾದ ಕೆಲಸ. ಸುಖಿಗಳನ್ನುಂಟುಮಾಡುವ ವಸ್ತುಗಳನ್ನು ಪಡೆಯಬೇಕೆಂಬ ಬಯಕೆಗಳಿಗೊಳಗಾಗಿ ಒದ್ದಾಡುವ ಮನಸ್ಸು, ಕಾಮಿತವಸ್ತುಗಳಡೆಗೆ ಓಡಿಯೋಡಿ ಹೋಗುವುದು. ಕಾಮಂಗಳು ತೃಪ್ತಿಯನ್ನು ಹೊಂದಬೇಕೆಂದು ಸದಾ ಕಾಡಿಸುತ್ತಲೇ ಇರುತ್ತವೆ; ವಂಚ್ಯ ಮನಸ್ಸು, ಅವುಗಳಿಗೆ ಆಳಾಗಿ, ಅವುಗಳಿಗೆ ತೃಪ್ತಿಯನ್ನುಂಟುಮಾಡುವುದಕ್ಕೆ ತಡಕಾಡುವುದು. ಜೀವಾತ್ಮನು ಮನಸ್ಸನ್ನು ಈ ದಾಸ್ಯವೃತ್ತಿಯಿಂದ ಬಿಡಿಸಿ, ಇಂದ್ರಿಯಗಳಿಗೂ ಇಂದ್ರಿಯ ಕರಣಗಳಿಗೂ ಮನಸ್ಸನ್ನೇ ಒಡೆಯನನ್ನಾಗಿ ಮಾಡಿಟ್ಟು, ತನ್ನ ಆಜ್ಞೆಯನ್ನು ಉಲ್ಲಂಘಿಸದೆಯೇ ಇರುವಂತೆ ಮಾಡುವವನಾಗಬೇಕು. ಮನುವು ಹೇಳುವಂತೆ– "ಈ ಮನಸ್ಸನ್ನು ಜಿತಮಾಡುವುದರಲ್ಲಿ ಪಂಚಪಂಚಗಳೆರಡೂ ಜಿತಗಳಾಗುವುವು." ಪಂಚ ಪಂಚಗಳೆರಡು ಎಂದರೆ ಜ್ಞಾನೇಂದ್ರಿಯಪಂಚವೊಂದು; ಕರ್ಮೇಂದ್ರಿಯ ಪಂಚವೊಂದು.

ಮನಸ್ಸನ್ನು ಆಳುವ ಸಂಕಲ್ಪವನ್ನು ವಿದ್ಯಾರ್ಥಿಯು ಇಟ್ಟುಕೊಳ್ಳುವನಾಗಲಿ, ಅದು ದುಷ್ಟವಸ್ತುಗಳೆಡೆಗೆ ಓಡಿದರೆ, ಅದನ್ನು ಹಿಂದಕ್ಕೆ ಕರೆಯವನಾಗಲಿ; ಶಿಷ್ಟವಸ್ತುಗಳಲ್ಲಿಯೇ ಅದು ನೆಲೆಗೊಳ್ಳುವಂತೆ ಆಜ್ಞೆಯನ್ನೀಯಲಿ. ದಮದ ಕೃಷಿಯಲ್ಲಿ ಇದೇ ಪ್ರಥಮಭಾಗ, ಕಷ್ಟತಮಭಾಗ, ಮುಖ್ಯತಮಭಾಗ.

ವಾಗ್ವ್ಯಯವು ಎರಡನೆಯ ಮೆಟ್ಟಲು: ಮಾತನಾಡುವುದಕ್ಕೆ ಮೊದಲು ಯೋಚಿಸಲೇಬೇಕು. ಸಡಗರದನುಡಿ ಕೊನೆಯಿಲ್ಲದ ತಂಟೆಗಳಿಗೆ ಸೆಳದೊಯ್ಯುತ್ತದೆ. ಅರ್ಜುನನು ಅನೇಕ ವೇಳೆಗಳಲ್ಲಿ ಅವಸರಪಟ್ಟು ಮಾತನಾಡಿ, ಅನೇಕ ಕಷ್ಟಗಳಿಗೆ ಗುರಿಯಾದನು. ತನ್ನ ಮಗನನ್ನು ಕೊಂದ ಜಯದ್ರಥನನ್ನು ಸೂರ್ಯಾಸ್ತಮಯದೊಳಗಾಗಿ ಆ ದಿನ ತಾನು ಕೊಲ್ಲದಿದ್ದರೆ ತಾನೇ ಶರೀರತ್ಯಾಗಮಾಡವೆನೆಂದು ಶಪಥ ಮಾಡಿಕೊಂಡನು. ಔತುಕೊಂಡಿದ್ದ ಸ್ಥಳದಿಂದ ಹೊರಕ್ಕೆ ಜಯದ್ರಥನು ಬರುವಂತೆ ಮಾಡುವುದಕ್ಕಾಗಿ ಶ್ರೀ ಕೃಷ್ಣನು ತನ್ನ ಚಕ್ರದಿಂದ ಸೂರ್ಯಬಿಂಬವನ್ನು ಅಸ್ತಮಯಕಾಲಕ್ಕೆ ಮುಂಚೆ ಮುಚ್ಚಿಡುವ ತೊಂದರೆಯನ್ನು ತೆಗೆದುಕೊಳ್ಳುವಂತೆ ಆಯಿತು. (ಮಹಾಭಾರತ. ದ್ರೋಣ ಪರ್ವ). ಯುಧಿಷ್ಠಿರನ ಮಂರ್ಗೋದ್ಘಾಟನೆಯ ಮಾತುಗಳಿಂದ ಕುಪಿತನಾಗಿ ವಾಗ್ವಾದವನ್ನು ನಡಯಿಸುವಾಗಲೂ ಇತರ ವೇಳೆಗಳಲ್ಲಿಯೂ ಅರ್ಜುನನು ದೂರಾಲೋಚನೆಯಿಲ್ಲದೆ ಮಾತನಾಡಿದುದರಿಂದ ತೊಂದರೆಗಳುಂಟಾದುವು. (ಮಹಾಭಾರತ. ಕರ್ಣಪರ್ವ. ಆಧ್ಯಾಯ. ೭೦, ೭೧). ಇಷ್ಟೂ ಅಲ್ಲದೆ ಅವಸರದಿಂದಾಡಿದ ಮಾತನ್ನು ಉಳಿಸಿಕೊಳ್ಳಲಾರದೆ ಹೋದುದರಿಂದ ಅರ್ಜುನನಿಗೆ ಮಹಾಪ್ರಸ್ಥಾನದಲ್ಲಿ ಮರಣವೂ ಪ್ರಾಪ್ತವಾಯಿತು. "ಒಂದೇ ಒಂದು ದಿನದಲ್ಲಿ ಶತ್ರುಗಳನ್ನೆಲ್ಲಾ ಧ್ವಂಸಮಾಡಿಬಿಡುವೆನೆಂದು ಅರ್ಜುನನು ಹೇಳಿಕೊಂಡನು. ತನ್ನ ಶೌರ್ಯದಲ್ಲಿ ಅವನಿಗೆ ಎಷ್ಟೋ ಗೌರವವಿತ್ತು, ಅದರೂ ಮಾಡುವೆನೆಂದಾಡಿದುದನ್ನು ಮಾಡಲಾರದೆಯೇ ಹೋದನು. ಆದುದರಿಂದಲೇ ಕೆಳಕ್ಕೊರಗಿಯುರುಳಿಹೋದನು" ಎಂದಾಡಿಕೊಂಡರು. (ಮಹಾಭಾರತ. ಮಹಾಪ್ರಸ್ಥಾನಿಕಪರ್ವ). ತನ್ನ ನಾಲಿಗೆಯನ್ನು ತಾನು ಜಯಿಸಿರುವಾತನು ಆತ್ಮಜಯದ ಸಾಮ್ರಾಜ್ಯವನ್ನೆದಿಯೇ ಇರುತ್ತಾನೆ!

ತನ್ನ ಸಂತೋಷಕ್ಕಾಗಿ ನಮ್ಮನ್ನು ಪಾಪಕೃತ್ಯಗಳಿಗೆ ಸೆಳೆದೊಯ್ಯದಿರುವಂತೆ ನಮ್ಮ ಪಾರ್ಥಿವಶರೀರವೂ ನಮ್ಮ ವಶವರ್ತಿಯಾಗಿಯೇ ಇರಬೇಕು. "ದೇವದ್ವಿಜನರಪ್ರಾಜ್ಞ ಪೂಜನವೂ, ಶೌಚವೂ, ಆರ್ಜವವೂ ಬ್ರಹ್ಮಚರ್ಯವೂ, ಅಹಿಂಸೆಯೂ ಶಾರೀರತಪಸ್ಸಾಗಿರುವುವು;" ಎಂದು ಶ್ರೀ ಕೃಷ್ಣನು ಹೇಳುತ್ತಾನೆ. (ಭಗವದ್ಗೀತೆ, ಅ. ೧೭, ಶ್ಲೋ. ೧೪). ಶಾರೀರಜಯಕ್ಕೆ ಬಾಲ್ಯವೇಸವಯಸ್ಸು; ಆಗ ಶರೀರವನ್ನು ಬಹು ಸುಲಭವಾಗಿ ವಶಮಾಡಿಕೊಂಡು, ಸರಿಯಾದಮಾರ್ಗಕ್ಕೆ ತಂದುಕೊಳ್ಳಬಹುದು; ಏಕೆಂದರೆ, ಶರೀರವು ಅಭ್ಯಾಸಾನುವರ್ತಿಯಾಗಿ

ರುತ್ತದೆ; ಮತ್ತು ಮೊಟ್ಟಮೊದಲಲ್ಲಿ ಅದು ಜೀವಾತ್ಮನ ಸಂಕಲ್ಪಕ್ಕೆ ಬಹುಬಲವಾಗಿ ಪ್ರತಿಭಟಿಸಿದರೂ, ಅಲ್ಪಪ್ರಯತ್ನಕ್ಕೇ ವಶವಾಗಿ, ಒಂದಿನ ದಾರಿಯಲ್ಲಿ ತೃಪ್ತಿಯಿಂದಲೂ ತಂಟೆಮಾಡದೆಯೂ ಹೇಗೆ ಹೋಗುತ್ತಿತ್ತೋ ಹಾಗೆಯೇ ಹೊಸದಾರಿಯಲ್ಲಿಯೂ ಹೋಗುವುದು.

ನಮ್ಮ ಕಷ್ಟಗಳ ಮತ್ತು ದುಃಖಿಗಳ ಮೂಲಗಳನ್ನು ನಾವು ದಮನದಿಂದ ನಾಶಮಾಡಬೇಕು. ಈ ದುಃಖಿಮೂಲಗಳಲ್ಲಿ ಸ್ವಸುಖಾಪೇಕ್ಷೆಯೊಂದಾಗಿದೆ. ಪಾರ್ಥಿವ ಸುಖಿಗಳಿಗೂ ಪಾರ್ಥಿವಸಂಪತ್ತುಗಳಿಗೂ ನಾವು ದಣಿಯದಯೇ ಇರುವ ಆಸೊಂದಾರೆಯಂನ್ನು ಇಟ್ಟುಕೊಂಡಿರುವುದರಿಂದ ಅನೇಕ ಕ್ಲೇಶಗಳು ಹುಟ್ಟುತ್ತವೆ. ನಿರಾಶೆಯಿಂದಲೇ ಪೂರ್ಣ ಶಾಂತಿಯುಟಾಗಬೇಕಲ್ಲದೆ ಆಶಾಪೂರ್ತಿಯ ಮಾರ್ಗದಿಂದುಂಟಾಗುವುದೇ ಇಲ್ಲ. ಈ ತತ್ವವನ್ನು ಮಂಕಿಯಿಂಬಾತನು ಕಂಡಂಹಿಡಿಯುವನಾದನು. ಹೇಗೆಂದರೆ, ಧನಾತುರನಾಗಿ ಮಂಕಿಯು ಬಹು ಕಾಲದವರೆಗೂ ತಡಕಾಡಿದನು, ಆದರೆ ಆಶಾಭಂಗಕ್ಕೇ ಗುರಿಯಾಗುತ್ತಾಹೋದನು. ತನ್ನಲ್ಲಿನ್ನೂ ಉಳಿದಿದ್ದ ಧನಶೇಷದಿಂದ ನೇಗಲಿಗಾಗಿ ಸಾಕಬೇಕೆಂದು ಒಂದು ಜತೆ ಹೋರಿಗಳನ್ನು ಕ್ರಯಕ್ಕೆ ತೆಗೆದುಕೊಂಡನು. ಆ ಹೋರಿಗಳನ್ನು ಕಟ್ಟಿದ್ದೆ ಹಗ್ಗವು ದಾರಿಯಲ್ಲಿ ಹೂಗುತಿದ್ದ ಆಮೂ ಏ ಒಂಟಿಗೆ ಗಂಟುಬಿದ್ದು, ಆ ಎರಡು ಹೋರಿಗಳೂ ದೈವಸಂಕಲ್ಪದಿಂದ ಹತವಾದವು. ಈ ಕೊಟ್ಟಕೊನೆಯ ಅನಾಹುತವು ಮಂಕಿಯ ಹೃದಯವನ್ನು ವಿಕಸನಮಾಡಿದುದರಿಂದ, ಆಸೆಯೆಂಬುದು ಅವನನ್ನು ಬಿಟ್ಟು ಸ್ವೇಚ್ಛಾಚಾರಿಯಾಗಿ ಹೋರಟೇಹೋಯಿತು- ಮಂಕಿಯು ಗಾನವಾಡತೊಡಗಿದನು.

'ಆಶಾಹಿ ಪರಮಂದುಃಖಿಂ ನೈರಾಶ್ಯಂ ಪರಮಂಸುಖಿಂ' ಎಂಬಂತೆ ಸುಖಿವನ್ನು ಬಯಸುವವನು ಆಶೆಯನ್ನು ತೊರೆಯಬೇಕು. ಬಯಸಿದುದನ್ನೆಲ್ಲಾ ಪಡೆಯುವಾತನೊಬ್ಬನು, ಬಯಕೆಗಳನ್ನೆಲ್ಲಾ ಕಿತ್ತುಕಿತ್ತು ಬೀಸಾಡುವವನೊಬ್ಬನು–ಇವರಿಬ್ಬರಲ್ಲಿ ಸರ್ವತ್ಯಾಗಿಯಾದ ಎರಡನೆಯವನೇ ಮೊದಲನೆಯವನಿಗಿಂತ ಶ್ರೇಷ್ಠನೆನಿಸಿಕೊಳ್ಳುವನು, ಎಂದು ಶುಕಾಚಾರ್ಯರು ಚಿನ್ನಾಗಿ ಹೇಳಿರುವರು ಏಕೆಂದರೆ, ಯಾವನೆ ಆಗಲಿ, ಆಶಾಂತವನ್ನೆಂದಿಗುವ್ಯೆದನು. "ಎಲೋ ಜೀವನೆ, ಇಷ್ಟೂವಿಷಯಲೋಭದಾಸನಾಗಿ ತೊಳಲಿ ಬಳಲಿದೆ, ಈಗಲಾದರೂ ಒಂದಾವರ್ತಿ ಚಿತ್ತಶಾಂತಿಯ ಮತ್ತು ಬಂಧಮೋಚನದ ಪರಮಾನಂದವನ್ನು ರುಚಿನೋಡಂವನಾಗು. ದೀರ್ಘಕಾಲ ಮಲಗಿದ್ದೆನಾದರೂ ಇನ್ನು ಮಲಗೆನು; ಇನ್ನು ಎಚ್ಚರವಾಗಿಯೇ ಇರುತ್ತೇನೆ. ಎಲೋ ಆಶೆಯೇ, ಇನ್ನು ನೀನು ನನಗೆ ಮೋಸಮಾಡಲೇಆರೆ. ಯಾವವಿಷಯದಲ್ಲಿ ನನ್ನ ಮನಸ್ಸನ್ನು ನೀನು ನೆಟ್ಟಿಯೋ. ಅದನ್ನು ಹೊಂದುವುದು ಸಾಧ್ಯವೋ ಯಾವುದನ್ನೂ ಆಲೋಚಿಸದೆ ದೂರಾಲೋಚನೆಯಿಲ್ಲದೆ, ಅದನ್ನೇ ಅನುಸರಿಸಿಹೋಗುವಂತೆ ನನ್ನನ್ನು ನೀನು ಬಲಾತ್ಕರಿಸುತ್ತಲೇ ಇದ್ದೆ. ನಿನಗೆ ಬುದ್ಧಿಯೇ ಇಲ್ಲ. ನೀನು ಮೂಢ, ತೃಪ್ತಿಯೇ ಇಲ್ಲದೆ, ಬೆಂಕಿಯಂತೆ, ಇನ್ನೂ ಬೇಕುಬೇಕ ಎಂದುಕೊಂಡು, ಉರಿಯುತ್ತೀಯೆ. ಆಕಾಶವನ್ನು ಹೇಗೆ ತುಂಬುವುದಕ್ಕೆ ಆಗುವುದೇ ಇಲ್ಲವೋ, ಹಾಗೆಯೇ ನಿನ್ನನ್ನು ತುಂಬುವುದೂ ಅಸಾಧ್ಯ. ಈ ಹೊತ್ತು ನಾವುನಾವು ಬೇರೆ ಬೇರೆಯಾಗುತ್ತೇವೆ. ಎಲೋ ಆಸೆಯೆ, ಈ ಹೊತ್ತಿನಿಂದ ನಿನ್ನಸಹವಾಸಿಯಾಗಿ ನಾನಿರುವುದಿಲ್ಲ. ನಿನ್ನನ್ನೂ ಕುರಿತೇ ಆಗಲಿ, ನಿನ್ನ ಪರಿವಾರವನ್ನು ಕುರಿತೇ ಆಗಲಿ ಇನ್ನು ನಾನು ಯೋಚಿಸುವುದೇ ಇಲ್ಲ. ಕಾಮಕ್ರೋಧಾದಿಗಳೊಡನೆ ನಿನ್ನನ್ನು ತಳ್ಳಿಬಿಡುತ್ತೇನೆ. ಭಂಗುರಗಳಾದ ಆಶೆಗಳಿಂದ ತೊಳಲುತ್ತಿದ್ದ ನಾನು ಈಗ ಸಂಪೂರ್ಣವಾದ ಚಿತ್ತಶಾಂತಿಯನ್ನು ಹೊಂದಿರುವೆನು. ಪರಿಪೂರ್ಣವಾದ ತೃಪ್ತಿಯೊಡನೆ, ಇಂದ್ರಿಯಗಳ ಕಾಟವಿಲ್ಲದೆ, ನನಗೆ ದೊರೆದುದನ್ನು ತಿಂದುಕೊಂಡು ಬಾಳುವವನಾಗುತ್ತೇನೆ. ಎಲೋ ಶತ್ರುವೆ, ನಿನ್ನ ಆಶೆಗಳನ್ನು ಪೂರಯಿಸುವುದಕ್ಕಾಗಿ ಇನ್ನು ನಾನು ಕಷ್ಟಪಡುವುದೇಇಲ್ಲ. ನಿನ್ನನ್ನೂ ನಿನ್ನ ಪರಿವಾರವೆಲ್ಲವನ್ನೂ ದೂರಮಾಡಿ, ಏಕಕಾಲದಲ್ಲಿಯೇ ಶಾಂತಿಯನ್ನೂ, ಇಂದ್ರಿಯನಿಗ್ರಹವನ್ನೂ. ಕ್ಷಮೆಯನ್ನೂ, ಕರುಣೆಯನ್ನೂ, ಬಂಧವಿಮೋಚನೆಯನ್ನೂ ಹೊಂದುವನಾಗುತ್ತೇನೆ." ಈ ರೀತಿಯಲ್ಲಿ ಮಂಕಿಯು ಕೊಂಚಪನ್ನೇಕಳೆದು ಎಲ್ಲವನ್ನೂ ಪಡದುಕೊಂಡನು.

ಯಯಾತಿ ಮಹಾರಾಜನ ಕಥೆಯನ್ನು ಕೇಳಿರಿ. ಈ ಮಹಾರಾಜನು ವರ್ಣಿಸಲ್ಲದ ಆಸೆಗೆ ವಶವಶನಾಗಿ ತನ್ನ ತನುಜನಿಂದಲೇ ಅವನ ಶೌಚ್ಛಾಯಮಾನವಾದ ದಿವ್ಯಯೌವನವನ್ನು ಕಸಿದುಕೊಂಡು, ತೃಪ್ತನಾಗದ ಆಶಾಪಿಶಾಚಿಯ ಬೊಟ್ಟೆಯ ಬಾಯಿದೆರೆದ ಚೀಲವನ್ನು ವಿಷಯಭೋಗಗಳಿಂದ ತುಂಬುವೆನೆಂದು ಸಡಗರಪಟ್ಟನು. ಕಥೆಯಿರುವುದು ಹೀಗೆ :–

ಯಯಾತಿ ಮಹಾರಾಜನು ಚಂದ್ರಕುಲತಿಲಕನಾದ ನಹುಷಮಹಾರಾಜನ ಮಗನಾಗಿದ್ದನು. ಇಂದ್ರಿಯಸುಖಗಳಲ್ಲಿ ವಿಶೇಷಾಸಕ್ತನಾಗಿ ಪಾಟವ್ಯನಾದನು. ದೈತ್ಯರಾಜರ ಗುರುಗಳಾದ ಶುಕ್ರಾಚಾರ್ಯರು ಈತನ ಮಾವಂದಿರಾಗಿದ್ದರು. ಯಯಾತಿಯು ದುರಾಚಾರಗಳಿಂದ ಶುಕ್ರಾಚಾರ್ಯರಿಗೆ ಮಹಾಕೋಪವುಂಟಾಯಿತು. ಈ ಕ್ರೂರಕೋಪದ ಪ್ರಭಾವದಿಂದ ಯಯಾತಿಗೆ ಯೌವನಾವಸ್ಥೆಯು ಮಧ್ಯಕಾಲದಲ್ಲಿಯೇ ದಿವ್ಯವಾದ ಯೌವನವೆಲ್ಲಾತೊಟ್ಟನೆ ಮಾಯವಾಗಿ, ಮೈಯೆಲ್ಲಾ ಶುಷ್ಕವಾಗಿ ಪರಮವಾರ್ಧಕವು ಪ್ರಾಪ್ತವಾಯಿತು. ಆಗ ಮಹರ್ಷಿಗಳ ಶುಶ್ರೂಷೆಯನ್ನೆಸಗಿ, ಅವರಿಗೆ ಕರುಣ ಹುಟ್ಟುವಂತೆ ಮಾಡಿಕೊಂಡನು. ಆಗ ಶುಕ್ರಾಚಾರ್ಯರು ಶಾಂತರಾಗಿ ನಿನ್ನ ಪುತ್ರರಲ್ಲಿ ಯಾವನಾದರೂ ನಿನ್ನ ವಾರ್ಧಕವನ್ನೂ ದೌರ್ಬಲ್ಯವನ್ನೂ ಏಕಸಹಸ್ರ ವರುಷಗಳವರೆಗೆ ತೆಗೆದುಕೊಂಡು, ತನ್ನ ಯೌವನವನ್ನೂ ಆರೋಗದೃಢಗಾತ್ರತೆಯನ್ನೂ ಒಂದು ಸಹಸ್ರವರಷಂಗಳವರೆಗೆ ನಿನಗೆ ನೀಡುವುದಕ್ಕೆ ಒಪ್ಪುವನಾದರೆ; ನಿನಗೆ ಯೌವನವು ಮರಳಿ ಬರಲಿಯೆಂದು ಅನುಗ್ರಹವನ್ನು ಸೂಡಿದರು. ಯಯಾತಿಯು ತನ್ನ ಐದುಮಂದಿ ಮಕ್ಕಳನ್ನು ಒಬ್ಬೊಬ್ಬನನ್ನಾಗಿ ಕೇಳುತ್ತ ಬಂದನು. ಐದನೆಯವನಾದ ಕೊನೆಯವನು, ಪುರು ಎಂಬುವನು, ಪರಮಭಕ್ತಿಯಿಂದ ಕೂಡಿದವನಾದುದರಿಂದ, ತನ್ನ ಯೌವನವನ್ನು ತನ್ನ ತಂದೆಗಿತ್ತು ತನ್ನ ತಂದೆಯ ವಾರ್ಧಕವನ್ನು ಒಂದು ಸಹಸ್ರವರುಷಗಳವರೆಗೆ ತೆಗೆದುಕೊಳ್ಳುವನಾದನು. ಒಂದು ಸಾಸಿರ ಬರಿನಂಗಳವರೆಗೂ ಯಯಾತಿ ಮಹಾರಾಜನು ಪಾರ್ಥಿವ ಪ್ರಪಂಚದ ವೈಭವಗಳನ್ನೆಲ್ಲಾ ಅನುಭವಿಸಿ ತೀರಿಸುವೆನೆಂದು ವಿಷಯ ಸುಖಗಳನ್ನೆಡೆಬಿಡದೆ ಸಂಭ್ರಮದಿಂದೊಡಗೂಡಿ ಅನುಸರಿಸವವನಾದನು. ಇಂದ್ರಿಯಗಳು ಬಳಲಿ ಬೇಸರಪಟ್ಟರೂ, ಸುಖದ ಆಶೆಯಂ ಬೆಳೆಯುತ್ತಲೇಹೋಯಿತು. ವಿಷಯಸುಖಾನುಭವದಿಂದ ವಿಷಯ ಪ್ರಪಂಚದ ಬಯಕೆಗಳು ಬಯಲಾಗಲೆಂದು ಏನೇನನ್ನು ಮಾಡಿದರೂ, ಸಕಲವೂ ವ್ಯರ್ಥವೇಆಯಿತು.

(ಮುಂದುವರಿಯುವುದು.)

SWAMI VIVEKANANDA

in Madras

Some Reminiscences

My father, the late D. R. Balaji Row, was a close friend of Swamy Vivekananda. He used to tell us that Swamiji was of an arresting personality with handsome features, always smiling, and of robust constitution. He had a ringing tone of a pleasant nature. Being older than my father by a little more than two years, he used to call my father 'Balaji' affectionately. Whenever he entered our house (42, Singarachari Street, Triplicane, Madras) he would ask my eldest sister, Amritha Bai, then about six years old, whether father was at home, in pure Marathi. She would alwas run up and announce with excitement the arrival of Swamiji with, "Father, Swamiji has come, and receive him." My sister was being given lessons in Sanskrit at home then and she would reel off slokas with a clear accent at his request, and he thus became very fond of her and blessed her, not in the usual way, but by saying "Let God give you great gyan!"

Swamiji, it appears, was fond of visiting Madras and the many holy shrines scattered all over the Presidency. Whenever he visited our house, he would ask my mother to give him dhal soup with plenty of jeerakam (cummin seeds) in it, and fried vadam and appalams.

During the many philosophic discussions they used to have in the upstairs hall (which has been hallowed by his frequent visits) and discourses on the Gita to a select gathering of admirers and intellectuals, Swamiji would revolt at the impotence of Indian nationhood, express how we have been emasculated politically, economically and otherwise, and say that it was still not too late to rise and drive away the foreigner and shed the foreign yoke, even though the country was rift with a narrow-minded and communal and jealous outlook. However, it appears, he would say in a stentorian voice, that all was not lost and that India would have its resurgence and ultimately become independent. He laid great stress on manliness in any form.

Regular discourses on the Gita used to be held in the Ice House under the able organisation of another of his close friends, Alasinga Perumal, whom Swamiji would affectionately call 'Alasinga.' At Swamiji's request, father accompanied him on his South Indian tour to some of the holy shrines. Swamiji would say that this part of India was a blessed land. He had great faith in the strength of Indian nationhood and said his task was to unify the forces gone at a tangent, and galvanise the nation to work, strive and succeed. My father who was fond of tying various modes of the turban, presented one such length of cloth to Swamiji which adorns his head in the popular photographs published, and the sash around his waist which we also see in the photos was presented to him by the Maharaja of Khetri. One of those responsible for urging him to go to Chicago to attend the Parliament of Religions was my father, because of a philosophical bent of mind and also because he was a journalist, contributing to the Journal of Psychology and Mind, London.

Swamiji narrated an incident to father stressing how he had a mission in life and that all his actions were guided by a superior divine force. During his peregrinations in the Punjab, Rajasthan and Kashmir, due to incessant wandering from shrine to shrine, and sometimes without any regular food, he lay down exhausted stricken with fever and fell fast asleep under the shade of a big tree where the jungle was wild. When he woke

p, he was terribly weak and hungry. A nobleman of the place at this time had a dream that a very pious and good person ay helpless due to fever and hunger and he hould repair there immediately with food nd fruits. When Swamiji opened his eyes fter some time, he beheld a great nobleman with an array of servants holding trays of tasty food which was most welcome to him to keep his body alive.

Swamiji had a beautiful voice and could sing well some of the kirthans. Once he was walking on the Marina with father and other friends and was challenged as a bachelor to wrestle with a pahilwan. Swamiji accepted the challenge and defeated him on the sands of the Triplic e Beach. Sometimes he would do Hatha Yoga and show by cutting his finger with a knife that he would not bleed ! Swamiji said to father that there was ample sympathy for India in America and elsewhere for gaining independence and all that was needed was a unifying force.

In a lighter vein, Swamiji informed father that the urge to enjoy a hukka was so great that when he neared Port Said he borrowed one from an Arab and enjoyed it. On his return from America, Swamiji said to father that he dreamt of seeing lots of palm leaf manuscripts and treasures of wise sayings and other precious literature lying buried somewhere in an island near Cyprus.

During his itinerant days of Parivrajaka Swamiji changed his name several times in order to avoid recognition and one such name was "Sachitananda" by which he was intimately known to father, Alasinga Perumal and some others. It was at the request of the Maharaja of Khetri that he changed his name to Swami Vivekananda, but still he wrote to his friends from abroad as Sachitananda.

Swamiji had glimpses of divinity. When he used to wait for father in the house, he would close his eyes and say 'Om' with a hum vibrant with energy. Mother used to say that the whole house would, so to say, shake with his spiritual power. He wanted to give upadesam to father and, called him thrice (since he was just finishing his bath) but when father did not turn up, told him later that he still had to eke out his Karma in this birth, and in the next birth he would surely attain salvation. Swamiji would say that God would try a man in many ways, not in heaping material prosperity, but subjecting him to many difficulties and miseries and calamities and he who by the strengh of his mind was able to withstand the storm like a man would surely be blessed by the Lord. He foretold to father before he left for Begal that God would try him in many ways and all these come to pass. My father lost two sons aged eight and six in quick succession and when Swamiji heard about this he wrote a beautiful letter of condolence which is reproduced below.

This treasure of advice from a great Vedantin like Swamiji is fit to be taken as wonderful consolation under any condition of adversity which afflicts human beings. As prophesied by Swamiji, father lost all in 1907, in the Arbuthnot Bank crash but he was undaunted and carried on. Swamiji would say that a man could attain salvation even by being a house-holder and doing his duties correctly.

On his second trip to America in 1899, the boat touched Madras but was in quarantine. Father with others went in a small boat but were not allowed to board the steamer. Only Alasinga accompanied him to Colombo. He blessed them all from the deck !

To be continued...

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

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DEMOCRACY

New Delhi, Aug. 6

Prime Minister Indira Gandhi said, In a country of India's size and vast diversity, no system other than democracy could work.

"Because we have the emergency, it does not mean that we have given up democracy or that we consider democracy unsuitable for India. I should like to make that very clear. But there were faults in our democracy and those faults have to be removed, she said.

Mrs. Gandhi was addressing a conference of Chairmen of Port Trusts and representatives of ports and dock workers.

Mrs. Gandhi said, Today we are very much in the bad books of most Western countries. Their press specially has been criticising us. But when we had the 10 million refugees from Bangla Desh and we were the most open society in the world, nobody then said that our democracy should be helped. In fact it was a period when some of these very Western countries stopped their help to us, not help of any kind of weaponry or things needed for the war, but ordinary economic help", she said according to a PIB release.

Mrs. Gandhi said then many of these very countries gave full moral support to the authoritarian regime in Pakistan.

"We know that even today some countries, which are criticising us, are still giving moral and material help to the most authoritarian regimes in Africa and Asia. There is praise for countries which have no belief and have never claimed to believe in democracy. And we are told that these countries have solved their problems, they are giving a better deal to their people. In fact, a month back we were told that democracy would not work in India. All of them are shedding tears that democracy is in danger here", she said.

Mrs. Gandhi said, "Obviously, it is not a good thing to imprison people. It is not a good thing to have censorship. But we must realise that liberty, or any kind of right, which the Constitution gives or democracy gives, can never be a privilege without its corresponding responsibility and obligation. Now what had happened in India was that everybody was for rights but nobody was for responsibility and obligations, whether it was the worker or the farmer or many of our political parties.

She said : "We cannot have progress and anarchy together and that is why certain steps had to be taken". This had brought realisation of the need for discipline and it should not be a temporary thing. Democracy was not merely free press or free elections. True democracy was true participation of all sections of the people in the development and progress of the country".

SAGES' RECIPES FOR OLD AGE

Dhanvantary said :—Now I shall narrate to you recipes of medicines by using which death can be averted, and which invariably increases the duration of life, and are the best safe-guards against all sorts of distempers. The expressed juice of the drugs known as the Triphala, taken with honey and clarified butter, operates as an elixir of life, and a preventive of death. A man by snuffing the medicated oil known as the Bilva-taila, as well as by taking a pala or half pala weight of triphala, every day, for a period of six months, is sure to be acknowledged as a Poet in his country. The oil of Bhallataka arrests senile decay, premature old age, and even death. Leprocy is sure to yield to a decoction of pulverised Vakuchi and the 5 drugs known as Panchanga, boiled with the washings of catechu. A man by using powder of blue Kuruntha with honey and thickened milk, or with milk and treacle, may expect to live up to a hundred years. The man who takes Shunthi with honey and clarified butter each morning, knows no physical death, whereas by taking pulverised Munduki with cow's milk, every day, a man is sure to retain the strength and vigour of his youth to the last moment of his life. The man who drinks every day a karsha weight of Uchchata and honey, or takes Nirgunti with honey, clarified butter, and milk, is sure to conquer death and disease. By taking a karsha weight of the oil of Palasha, each day through the medium of honey or milk, a man may expect to witness five hundred or a thousand summers on earth. Similarly the expressed juice of the leaves of Jyotishmati, as well as the essence of Triphala, or the pulverised plants of Shatavari and Phalam, taken with honey, milk, or clarified butter, should be deemed as possessing the virtue of preventing death. The fruits of Mushali, pulverised and taken with honey and clarified butter, as well as the pulverised Nimba bark and Panchangas, boiled with the washings of Catechu, and taken with a karsha weight or the expressed juice of Bhringaraja, should be deemed as capable of imparting immortality, and consequent immunity from all decay and distemper to the man who uses it.

The man who drinks every day a karsha weight of Uchchata and honey, or takes Nirgundi with honey, clarified butter and milk, is sure to conquer death and disease. By taking karsha weight of the oil of Palasha each day through the medium of honey or milk, a man may expect to witness 500, or a thousand summers on earth. Similarly, the expressed juice of the leaves of Jyotishmathy, as well as the essence of Triphala, or the pulverised plants Shatavary and Phalam, taken with honey, milk, or clarified butter, should be deemed as possessed of the virtue of preventing death. The fruits of Mushali, pulverised and taken with honey and clarified butter, as well as the pulverised Nimba bark and the Panchangas, boiled with the washings of Catechu, and taken with a karsha weight of the expressed juice of Bhringaraja, should be deemed as capable of imparting immortality, and a consequent immunity from all decay and distemper, to the man who uses it.

The man who takes Rudantika with honey and clarified butter, and drinks milk after that every day should never fear annihilation of his life. Similarly by taking every day a karsha weight of powdered Haritaki, treated with expressed juice of Bhringaraja, a man is sure to live up to 300 years, and to enjoy immunity from all bodily ailments;

Likewise a pill weighing a karsha only, and consisting of Varahika, Shatavari and purified oxide of iron, treated with the expressed juice of Bhringa, and taken with clarified butter, should be supposed as possessed of the virtue of extending the duration of life to 500 years. Shatavari, powdered Karta treated with the essence of Bhringaraja, Mritam, Copper, Sulphur and Kumarika, treated with Rasa, should be made into pills, each weighing two gunja only. Such a pill should be taken with clarified butter, each morning, whereby the user would be able to see 500 summers !

From "Agni Purana"

SWAMI VIVEKANANDA

in Madras

Some Reminiscences

(Continued from last issue)

"Dear Balaji The Letter

"Naked we came out of our mothers' womb, naked we return : blessed be the name of the Lord" ! Thus said the old Jewish saint when suffering the greatest calamities that can befall to man, and he erred not.

Herein lies the whole secret of existence. Waves may roll on the surface and tempests rage, but deep down there is the strata of infinite calmness, of infinite peace and of infinite bliss. "Blessed are they that sorrow, for they shall be comforted", and why ? Because it is during these moments of visitation when the heart is wrung by hands which never stop for the father's cries or the mother's wails, when under the load of sorrow, dejection and despair, the world seems to be cut off from under our feet, that the internal eyes open, and when the whole horizon seems to be nothing but an impenetrable sheet of misery and utter despair, light flashes all of a sudden, the dreams vanish and intuitionally we come face to face with the grandest mystery in nature—Existence ! Yes—then it is when the load would be sufficient to sink a lot of frail vessels—the man of genius, of strength, the hero sees that infinite, absolute, ever blissful existence per se—that Infinite Being who is called and worshipped under different climes. Then it is that for a time the shackles that bind it down to this hole of misery, break as it were for a time, and the unfettered soul rises and rises until it reaches the throne of the Lord, where "the wicked cease to torment and the weary are at rest" !

Cease not, brother to send up petitions day and night. Cease not to say day and night "Thy will be done" !

"Ours not to question why
Ours but to do and die".

"Blessed be thy name, thy holy name, O Lord, and thy will be done. Lord, we know that it is the mother's hand that is striking, but the spirit is willing but the flesh is weak. There is, father of love, an agony at the heart which is fighting against that calm resignation which thou teachest. Give us strength, O thou who saw thy whole family destroyed before your eyes with hands crossed on your breast ! Come, Lord, come thou, great teacher, who has taught us that the soldier has only to obey and speak not. Come, Lord, come Arjuna's charioteer, and teach me as thou once teachest him, that resignation in thyself is the highest aim and end of this life. So that with those great ones of old I may also firmly and resignedly cry "Om Sri Krishnarpanamastu" !

May the Lord send you peace is the prayer day and night of Sachidananda".

D.B.R.

ಆತ್ಮಹಿತ ಧರ್ಮವಿವರಣೆ.

(ಹಿಂದಿನ ಸಾವದಿಂದ ಮುಂದುನರೆದಿದೆ)

ಚಕ್ರದಲ್ಲಿರುವ ಅರೆಗಾಲುಗಳು ಚಕ್ರವು ತಿರುಗುವಾಗ ಕೊನೆಗಾಣದೆ ಒಂದನ್ನೊಂದೆಂದು ಅನುಸರಿಸುತ್ತಲೇ ಇರುತ್ತವೆಯೋ, ಹಾಗೆಯೇ ಏಹಿಕ ಸುಖಾನುಸರಣೆಯೂ ಕೊನೆಗಾಣದೆ ಹೋಯಿತು. ಕೊಟ್ಟ ಕೊನೆಗೆ, ಗೊತ್ತಾದ ಸಪಸ್ಸ ವರುಷಗಳು ಮುಗಿಯುತ್ತಾ ಬಂದಾಗ, ಮಹಾವೈರಾಗ್ಯವು ಮನದಲ್ಲಿ. ಮೊಳೆಯಲು ಆಶೆಯೆಂಬುದನ್ನು ಧಿಕ್ಕರಿಸಿ ಗೆಲ್ಲಬೇಕೇ ಹೊರತು ಸಂತೋಷಪಡಿಸಿ ಗೆಲ್ಲುವುದಕ್ಕೆ ಅಗುವುದೇ ಇಲ್ಲವೆಂಬುದನ್ನು ತಿಳಿಯುವನಾದನು. ತನ್ನ ಮಗನಾದ ಪುರುವನ್ನು ಹತ್ತಿರಕ್ಕೆ ಕರೆದು, ಸಂತೋಷದಿಂದ ತನ್ನ ವಾರ್ಧಕವನ್ನು ತಾನು ಮರಳಿ ಸ್ವೀಕರಿಸಿ, ತಾನನುಭವಿಸುತ್ತಿದ್ದ ಯೌವನವನ್ನೂ ರಾಜ್ಯವನ್ನೂ ಅವನಿಗೆ ಕೊಟ್ಟು,

ನ ಜಾತು ಕಾಮಃ ಕಾಮಾನಾಮುಪಭೋಗೇನ ಶಾಮ್ಯತಿ।
ಹವಿಷಾ ಕೃಷ್ಣವರ್ತ್ಮೇವ ಭೂಯಏವಾಭಿವರ್ಧತೇ ॥

ಎಂದು ಗಾನಮಾಡುತ್ತಾ ವನಕ್ಕೆ ತೆರಳಿದನು.

(ಕಾಮವನ್ನು ಕಾಮೋಪಭೋಗಗಳಿಂದ ಆಣಗಿಸುವುದಕ್ಕಾಗುವುದೇ ಇಲ್ಲ; ಜ್ವಾಲೆಯು ಆಜ್ಯಾಹುತಿಗಳಿಂದ ಪ್ರಜ್ವಲಿಸುವಂತೆ ಕಾಮವು ಉಪಭೋಗಗಳಿಂದ ವೃದ್ಧಿಯನ್ನೇ ಐದುವುದು, ಎಂಬುದು ಅವನ ಇಹಲೋಕ ಸುಖಾನುಭವದ ಸಾರವಾಗಿತ್ತು).

ಶ್ರೀ ಕೃಷ್ಣನ ಬಾಯಿಂದ ಬಂದ "ಅಹಿಂಸಾ" ಎಂಬ ಮಾತನ್ನು ಕುರಿತು ಒಂದು ನಿಮಿಷದವರೆಗೆ ಪರ್ಯಾಲೋಚನೆಯಂನ್ನು ಮಾಡೋಣ. "ಅಹಿಂಸಾ ವರಮೋ ಧರ್ಮಃ" ಎಂದು ಭೀಷ್ಮಾಚಾರ್ಯರುಸಿರಿರುವರು. ನಾವು ಏನನ್ನೂ ನೋಯಿಸಬಾರದು. ನಮ್ಮ ವರ್ತನವು ಅಹಿಂಸಾಮೂಲವಾಗಿರಬೇಕು, ಹಿಂಸಾಮೂಲವಾಗಕೂಡದು, ಶಾರೀರ ಜಯವು ಪರಾಹಿಂಸೆಯನ್ನೊಳಕೊಂಡಿರುತ್ತದೆ. "ಸರ್ವ ಭೂತದಯೆಯನ್ನೇ ಧರ್ಮವನ್ನಾಗಿಟ್ಟುಕೊಂಡು ಯಾವನು ಅಚರಿಸುತ್ತಾನೆಯೋ ಅವನೇ ಪರಮ ಸುಖಿಪದವಿಯನ್ನೈದುವನು.....ತನಗೆ ಕೆಟ್ಟುದೆಂದು ತಾನೇ ಭಾವಿಸುವುದನ್ನು ಇತರರಿಗೆಂದೂ ತಾನೂ ಮಾಡಕೂಡದು" ಎಂದು ಭೀಷ್ಮಾಚಾರ್ಯರು ಹೇಳಿರುವರು. ಇದೇ ಸದ್ಧರ್ಮದ ಸೂತ್ರ.

ಜನರು ಅಟಕ್ಕಾಗಿ ಅನೇಕವೇಳೆಗಳಲ್ಲಿ ಇತರರಿಗೆ ಕೇಡನ್ನೆಸಗಿ ತೊಂದರೆಗಳನ್ನುಂಟುಮಾಡುತ್ತಾರೆ. ಯುಧಿಷ್ಠಿರನೂ ದುರ್ಯೋಧನನೂ ಅವರ ಸಹೋದರರೂ ಬಾಲರಾಗಿ ಒಟ್ಟಿಗಿದ್ದುಕೊಂಡು, ವಿದ್ಯಾಭ್ಯಾಸಂಗ ಮಾಡುತ್ತಿದ್ದ ಕಾಲದಲ್ಲಿ, ಅವರೆಲ್ಲರಿಗಿಂತಲೂ ಬಲಶಾಲಿಯಾಗಿದ್ದ ಭೀಮನು, ತನಗಿಂತ ದುರ್ಬಲರಾಗಿಯೂ ಚಿಕ್ಕವರಾಗಿಯೂ ಇದ್ದ ಹುಡುಗರ ಮೇಲೆ ತನ್ನ ಪೌರುಷವನ್ನು ಆಟಕ್ಕಾಗಿ ತೋರಿಸುತ್ತಾ ಬಹಳ ತುಂಟಾಟಗಳನ್ನು ಮಾಡುತ್ತಿದ್ದನು. ಹಣ್ಣನ್ನು ಕೊಯ್ಯಬೇಕೆಂದು ಅವರಲ್ಲನೇಕರು ಮರವನ್ನೇರಿದ್ದಾಗ, ಆ ಮರದ ಬುಡವನ್ನು ಹಿಡಿದು, ಮಾಯ್ದ ಹಣ್ಣುಗಳಂತೆ ಅವರೆಲ್ಲರೂ ತೊಪತೊಪನೆ ಬೀಳುವವರೆಗೂ ಅಲ್ಲಾಡಿಸುತ್ತಿದ್ದನು. ಇದು ಮಹಾ ಕುಚೋದ್ಯವಾಗಿ ತೋರಿ, ಭೀಮನು ಕೇಕುಹಾಕುತ್ತಾ ನಗುತ್ತಿದ್ದನು. ಕೆಲವು ಹುಡುಗರಿಗಾದರೂ ನೋವು ಉಂಟಾಗುತ್ತಿತ್ತು. ಮೈನೋವು ಹಾಗಿರಲಿ, ಮನಸ್ಸು ನೊಂದು ಹೋಗುತ್ತಿತ್ತು. ಹಸ್ತಿನಾಪುರದ ಕೋಟೆಯ ಗೋಡೆಯ ಬಳಿಯಲ್ಲಿ ಹರಿಯುತ್ತಿದ್ದ ನದಿಯಲ್ಲಿ ಅವರು ಮೈ ತೊಳೆಯುತ್ತಲೂ ಈಜಾಡುತ್ತಲೂ ಇರುವ ವೇಳೆಯಲ್ಲಿ, ಭೀಮನು ಅವರ ತಳಭಾಗದಲ್ಲಿ ನೀರಿನೊಳಗೇ ಈಜಿಕೊಂಡು ಬಂದು, ಅವರಲ್ಲಿ ಕೆಲವರನ್ನು ಬಗಲಲ್ಲಿ ಔಕಿದವನಾಗಿ, ನೀರಿನೊಳಗೆ ಮುಳುಗಿ ಸೆಳೆದೊಯ್ದು, ಉಸುರಾಡದಂತೆ ಮಾಡಿ ಸಂಕಟವನ್ನುಂಟುಮಾಡುತ್ತಿದ್ದನು. ಉಸುರು ಕಟ್ಟುವ ಶಕ್ತಿಯು ಹೆಚ್ಚಾಗಿದ್ದುದರಿಂದ ಭೀಮನಿಗೇನೋ ತಂಟೆಯಾಗುತ್ತಿರಲಿಲ್ಲ. ಇಂತಹ ತುಂಟಾಟಗಳಿಂದ ಭೀಮನಿಗೆ ಮಹಾ ಹರ್ಷ ಉಂಟಾಗುತ್ತಿತ್ತು; ಇತರರಿಗಾದರೋ ಮಹಾ ವ್ಯಥೆಯುಂಟಾಗುತ್ತಿತ್ತು. ಪರಿಣಾಮವೇನಾಯಿತು? ಹುಡುಗರಾಗಿದ್ದಾಗಿದ್ದ ಈ ಅಸಹಿಷ್ಣುತೆಯು ಬೂದಿ ಮುಚ್ಚಿದ ಕೆಂಡದಂತೆ ಬುದಬುದುಗುಟ್ಟುತ್ತಿದ್ದು ಉತ್ತರೋತ್ತರದಲ್ಲಿ ಮಹಾದ್ವೇಷಜ್ವಾಲೆಯಾಗಿ ಬೆಳೆದು ಪಾಂಡವ ಕೌರವ ವಂಶಗಳೆರಡನ್ನೂ ಸುಟ್ಟು ಬೂದಿಮಾಡಿತು. ಭಾರತದ ಮಹಾ ಯುದ್ಧಕ್ಕೆ ಭೀಮನ ಬಾಲ್ಯದ ತುಂಟಾಟವು ಮುಖ್ಯ ಕಾರಣಗಳಲ್ಲೊಂದಾಗಿತ್ತು. ಸೊಪ್ಪುಸದೆಗಳಲ್ಲದಿದ್ದರೆ ಕಿಡಿಯು ಬೆಂಕಿಯನ್ನು ಹೊತ್ತಿಡುವುದೇ ಇಲ್ಲ; ಧಾತುಗಳಲ್ಲಿ ದೋಷಗಳಿಲ್ಲದಿದ್ದರೆ ರೋಗ ಬೀಜವು ಮೊಳೆಯುವುದೇ ಇಲ್ಲ ಎಂಬ ತತ್ವವೇನೋ ನಿಜವೇ ಆಹುದು. ಅದರೂ ನಮಗೆ ಸಾಧ್ಯವಾಗುವ ಕಾಲದವರೆಗೂ, ಸಾಧ್ಯವಾಗುವ ಮಟ್ಟಿಗೂ ಅಂತಹ ನಾಶಕರವಾದ ಕಿಡಿಯು ಬೀಳದಿರುವಂತೆಯೂ, ಅಂತಹ ವ್ಯತ್ಯಾಪ್ರಾಯವಾದ ರೋಗ ಬೀಜವು ಒಳಗೆ ಸೇರದಿರುವಂತೆಯೂ ನೋಡಿಕೊಳ್ಳುವುದು ನಮ್ಮ ಕರ್ತವ್ಯವಾಗಿಯೇ ಇರುತ್ತದೆ. ಪ್ರತೀಕಾರವನ್ನೆಸಗಲರಿಯದ ದುರ್ಬಲರ ಮೇಲೆ ಪರ್ಯಾಲೋಚಿಸದೆ ಬಲವನ್ನು ತೋರಿಸಿದಾಗ ಹುಟ್ಟುವ ಕೋಪವು ಹೊರಕ್ಕೆ ಬಾರದೆ ಒಳಗೇ ಹುದುಗಿದ್ದು, ತಂಚೈ ಗುಣಗಳೆಂದು ನಾವು ಭಾವಿಸುವ ದ್ವೇಷಾಸೂಯೆಗಳೆಂಬ ರೂಪಗಳನ್ನು ಕಾಲಾಂತರದಲ್ಲಿ ತಳೆಯುತ್ತದೆ. ಪರ್ಯಾಲೋಚಿಸಿ ನೋಡುವಲ್ಲಿ, ಪ್ರಬಲರು ದುರ್ಬಲರ ಮೇಲೆ ಯೋಚಿಸದೆಯೇ ಎಸಗುವ ಹಾವಳಿಗಿಂತ ಈ ಕೋಪವು ಎಷ್ಟೋ ಕಡಮೆಯಾಗಿಯೇ ದೂಷ್ಯವಾಗಿರುವುದು. ಅಂತರಂಗದಲ್ಲಿ ಪರಹಿಂಸೆಯನ್ನು ಮೆಚ್ಚುವ ಮನಸ್ಸನ್ನುಳ್ಳ ಮಾನವರ ಮೇಲುನೋಟಕ್ಕೆ ಈ ಬಗೆಯ ಕೃತ್ಯಗಳು ದೂಷ್ಯಗಳಲ್ಲದುವಾಗಿಯೂ, ಕೊನೆಗೆ ಶ್ಲಾಘನೀಯಗಳಾಗಿಯೂ ಕಾಣಬಹುದು; ಆದರೆ ನಿಜವಾಗಿಯೂ ಧೀರನೆನಿಸಿಕೊಂಡಿರುವವನ ನ್ಯಾಯ ವಿಮರ್ಶೆಗೈವ ನೋಟಕ್ಕೆ ಇವುಗಳು ಸಹಜಗಳಾಗಿ ತಂತಮ್ಮ ಕ್ರೂರ ನೀಚ ಸ್ವರೂಪಗಳಲ್ಲಿಯೇ ತೋರಿಸಿಕೊಳ್ಳುವುವು. ಭಾರತದ ಮಹಾ ಕಥೆಯನ್ನು ನಿರಲಸನಾಗಿ ಪರ್ಯಾಲೋಚಿಸುತ್ತಾ ಪಠನ ಮಾಡಿರುವ ಪ್ರಾಜ್ಞನು ಪಾಂಡವರ ಕೃತ್ಯಗಳೆಲ್ಲಾ ಶ್ಲಾಘನೀಯಗಳಲ್ಲವೆಂಬುದನ್ನೂ ಕೌರವರ ಕೃತ್ಯಗಳೆಲ್ಲಾ ದೂಷ್ಯಗಳಲ್ಲವೆಂಬುದನ್ನೂ ಚೆನ್ನಾಗಿ ಗ್ರಹಿಸಿಯೇ ಇರುತ್ತಾನೆ.

ಮನೋವಾಕ್ಕಾಯ ಜಯಗಳಿಂದ ಮಾನವನು ಸದ್ಧರ್ಮನಿರತನಾಗುವನು, ಶೀಲವಂತನಾಗುವನು, ಸದಾಚಾರ ಸಂಪನ್ನನಾಗುವನು. ತನಗೆ ಸಮಾಪತಮಗಳಾಗಿರುವ ತನ್ನ ಕಾಮಗಳೊಡನೆಯೂ ಮನಸ್ಸು ನೊಡನೆಯೂ ಶರೀರದೊಡನೆಯೂ ಸತ್ಸಂಬಂಧಗಳನ್ನು ಮಾಡಿಕೊಂಡು, ಪಾಶ್ಚಿಮಾತ್ಯರ ನೀತಿಶಾಸ್ತ್ರ ಪುಸ್ತಕಗಳಲ್ಲಿ "ಆತ್ಮಹಿತ" ಗಳೆಂದು ಕರೆಯಲ್ಪಟ್ಟಿರುವ ಧರ್ಮಗಳನ್ನು ಆಚರಣೆಗೆ ತಂದುಕೊಂಡಿರುವಾತನು, ಆ ಪಾಶ್ಚಿಮಾತ್ಯರ ಪುಸ್ತಕಗಳಲ್ಲಿ "ಪರಹಿತ" ಗಳೆಂಬ

ಸರನ್ನು ಪಡೆದಿರುವ ಧರ್ಮಗಳನ್ನೂ ಚೆನ್ನಾಗಿ ಆಚರಣೆಗೆ ತಂದು ಕೊಳ್ಳುವುದಕ್ಕೆ ಸಮರ್ಥನಾಗುತ್ತಾನೆ.

ಮಾನವರ ಪರಸ್ಪರ ನಡವಳಿಕೆಗಳಲ್ಲಿ ಕಾಣಬರುವ ಸದ್ಗುಣ ದುರ್ಗುಣಗಳ ವಿಷಯವನ್ನು ವಿಚಾರಮಾಡುವುದು ಇನ್ನೂ ಉಳಿದಿರುವುದೆ. ಇವುಗಳನ್ನು ಮೂರು ಭಾಗಗಳಾಗಿ ವಿಂಗಡಿಸಬಹುದು.

(೧) ಹಿರಿಯರೊಡನೆ ನಡೆಸುವ ಲೋಕವ್ಯವಹಾರಗಳಲ್ಲಿ ಕಾಣಬರುವ ಸದ್ಗುಣ ದುರ್ಗುಣಗಳು.

(೨) ಸಮಾನರ ಸಂಗಕ್ಕೆ ಸಂಬಂಧಪಡುವ ಸದ್ಗುಣ ದುರ್ಗುಣಗಳು.

(೩) ಕಿರಿಯರ ಸಂಗಕ್ಕೆ ಸಂಬಂಧಪಡುವ ಸದ್ಗುಣ ದುರ್ಗುಣಗಳು.

ನಮ್ಮ ಸುತ್ತಲೂ ಇರುವರೊಡನೆ ನಮಗಿರುವ ಸಂಬಂಧಗಳಲ್ಲಿ ಹುಟ್ಟುವ ಸದ್ಗುಣಗಳನ್ನು ನಾವು ಸುಲಭವಾಗಿಯೂ ಸ್ಪಷ್ಟವಾಗಿಯೂ ಈರೀತಿಯಲ್ಲಿ ವಿಂಗಡಿಸಿಕೊಳ್ಳಬಹುದು. ಅವು ನಮಗೆ ಸ್ಪಷ್ಟವಾಗಿ ಕಾಣಬರುವುದರಿಂದ, ಅವುಗಳನ್ನು ನಾವು ಅಭ್ಯಾಸಮಾಡಲೂ ಪ್ರಯತ್ನಿಸಬಹುದು. ವಿದ್ವೇಷಾದಿಗಳನ್ನು ಹುಟ್ಟಿಸುವ ದುರ್ಗುಣಗಳೂ ಸ್ಪಷ್ಟವಾಗಿ ತಿಳಿಯಬರುವುದರಿಂದ, ಅವುಗಳನ್ನು ನಾವು ತ್ಯಜಿಸಿಕೊಳ್ಳಲು ಪ್ರಯತ್ನಮಾಡಬಹುದು. ನಿಷ್ಕಲ್ಮಷಪ್ರೀತಿಯೆಂಬುದೊಂದರಲ್ಲಿ ಸರ್ವಸದ್ಗುಣಗಳ ಮೂಲವೂ ಇರುತ್ತದೆ; ಅನಂಪವೆಂಬುದೇ ಸರ್ವ ದುರ್ಗುಣಗಳ ಫಲ. ಎಲ್ಲಾ ದುರ್ಗುಣಗಳ ಮೂಲವೂ ದ್ವೇಷವೆಂಬುದರಲ್ಲಿದೆ, ಕ್ಲೇಶವೇ ಅವುಗಳ ಫಲ.

ಕೃತ್ಯಾದಿ ವಚನಗಳು

ಶುಭಾಶುಭಫಲಂ ಕರ್ಮ ಮನೋವಾಗ್ದೇಹಸಂಭವಂ ।
ಕರ್ಮಜಾ ಗತಯೋ ನ್ಯೂನಾ ಮುತ್ತಮಾಧಮಮಧ್ಯಮಾಃ ॥
ತಸ್ಯೇಹ ತ್ರಿವಿಧಸ್ಯಾಪಿ ತ್ರ್ಯಧಿಷ್ಠಾನಸ್ಯ ದೇಹಿನಃ ।
ದಶಲಕ್ಷಣಯುಕ್ತಸ್ಯ ಮನೋ ವಿದ್ಯಾತ್ಪ್ರವರ್ತಕಂ ॥
ಮಾನಸಂ ಮನಸೈವಾಯಮುಪಭುಂಕ್ತೇ ಶುಭಾಶುಭಂ ।
ವಾಚಾ ವಾಚಾಕೃತಂ ಕರ್ಮ ಕಾಯೇನೈವ ತು ಕಾಯಿಕಂ ॥
ವಾಗ್ದಂಡೋಥ ಮನೋದಂಡಃ ಕರ್ಮದಂಡಸ್ತಥೈವಚ ।
ಯಸ್ಯೈತೇ ನಿಹಿತಾ ಬುದ್ಧೌ ತ್ರಿದಂಡೀತಿ ಸ ಉಚ್ಯತೇ ॥
ತ್ರಿದಂಡಮೇತನ್ನಿಕ್ಷಿಪ್ಯ ಸರ್ವಭೂತೇಷು ಮಾನವಃ ।
ಕಾಮಕ್ರೋಧೌ ತು ಸಂಯಮ್ಯ ತತಸ್ಸಿದ್ಧಿಂ ನಿಗಚ್ಛತಿ ॥

(ಮನುಸ್ಮೃತಿ ಅ. ೧೨, ಶ್ಲೋ. ೩, ೪, ೮, ೧೦, ೧೧).

"ಶುಭಾಶುಭ ಫಲಗಳನ್ನು ತರುವ ಕರ್ಮವು ಮನಸ್ಸಿನಲ್ಲಿಯೋ ವಾಕ್ಕಿನಲ್ಲಿಯೋ ದೇಹದಲ್ಲಿಯೋ ಹುಟ್ಟುತ್ತದೆ; ಕರ್ಮಗಳಿಂದ ಮಾರ್ಗಗಳು ಉತ್ತಮ ಅಧಮ ಮಧ್ಯಮಗಳೆಂದು ಮೂರಿವೆ.

"ದಶಲಕ್ಷಣಯುಕ್ತನಾದ ದೇಹಿಯನ್ನು ಮನವು ಮೂರುವಿಧಗಳಲ್ಲಿಯೂ ಮೂರು ಅಧಿಷ್ಠಾನಗಳಲ್ಲಿಯೂ ಕಾರ್ಯದಲ್ಲಿ ಪ್ರವರ್ತಿಸುವಂತೆ ಮಾಡುತ್ತದೆಯೆಂದು ತಿಳಿಯುವನಾಗು.

"ಶುಭವನ್ನೋ ಅಶುಭವನ್ನೋ ಜೀವನು ಅನುಭವಿಸುವನಾಗುತ್ತಾನೆ. ಮನಸ್ಸಿಗೆ ಸಂಬಂಧಪಟ್ಟುದನ್ನು ಮನಸ್ಸಿನಿಂದ, ವಾಕ್ಕಿಗೆ ಸಂಬಂಧಪಟ್ಟುದನ್ನು ವಾಕ್ಕಿನಿಂದ, ಕಾಯಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟುದನು ಕಾಯದಿಂದ ಅನುಭವಿಸುವನು.

"ವಾಗ್ದಂಡ, ಮನೋದಂಡ, ಕರ್ಮದಂಡ—ಇವು ಮೂರನ್ನೂ ಯಾವನು ತನ್ನ ಬುದ್ಧಿಯಲ್ಲಿ ಇಡುವವನಾಗುವನೋ ಅವನೇ ತ್ರಿದಂಡಿಯೆನಿಸಿಕೊಂಡಿರುವನು.

"ಸರ್ವಭೂತಗಳ ವಿಷಯದಲ್ಲಿಯೂ ಈ ಮೂರು ದಂಡಗಳನ್ನುಳ್ಳವನಾಗಿ, ಕಾಮಕ್ರೋಧಗಳನ್ನು ಯಾವನು ಜಯಿಸಿರುವನೋ ಅವನು ಸಿದ್ಧಿಯನ್ನು ಪಡೆಯುವನಾಗುತ್ತಾನೆ."

ದೇವದ್ವಿಜಗುರುಪ್ರಾಜ್ಞಪೂಜನಂ ಶೌಚಮಾರ್ಜವಂ ।
ಬ್ರಹ್ಮಚರ್ಯಮಹಿಂಸಾ ಚ ಶಾರೀರಂ ತಪಉಚ್ಯತೇ ॥
ಅನುದ್ವೇಗಕರಂ ವಾಕ್ಯಂ ಸತ್ಯಂ ಪ್ರಿಯಹಿತಂ ಚ ಯತ್ ।
ಸ್ವಾಧ್ಯಾಯಾಭ್ಯಸನಂ ಚೈವ ವಾಙ್ಮಯಂ ತಪಉಚ್ಯತೇ ॥
ಮನಃಪ್ರಸಾದಸ್ಸೌಮ್ಯತ್ವಂ ಮೌನಮಾತ್ಮವಿನಿಗ್ರಹಃ ।
ಭಾವಸಂಶುದ್ಧಿರಿತ್ಯೇತತ್ತಪೋ ಮಾನಸಮುಚ್ಯತೇ ॥

(ಭಗವದ್ಗೀತೆ ಅ. ೧೭, ಶ್ಲೋ. ೧೪, ೧೫, ೧೬).

"ದೇವ, ದ್ವಿಜ, ಗುರು, ಪ್ರಾಜ್ಞ—ಇವರುಗಳ ಪೂಜೆಯೂ, ಶೌಚವೂ ಆರ್ಜವವೂ ಬ್ರಹ್ಮಚರ್ಯವೂ ಅಹಿಂಸೆಯೂ—ಇವು ಕಾಯಿಕ ತಪಸ್ಸು.

"ಉದ್ವೇಗವನ್ನುಂಟುಮಾಡದೆ ಸತ್ಯವಾಗಿಯೂ ಪ್ರಿಯವಾಗಿಯೂ ಹಿತವಾಗಿಯೂ ಇರುವ ಮಾತು ಮತ್ತು ಸ್ವಾಧ್ಯಾಯಾಭ್ಯಸನ—ಇವು ವಾಚಕ ತಪಸ್ಸು.

"ಮನಃಪ್ರಸಾದ, ಸೌಮ್ಯತ್ವ, ಮೌನ, ಆತ್ಮವಿನಿಗ್ರಹ, ಭಾವ ಸಂಶುದ್ಧಿ—ಇವು ಮಾನಸಿಕ ತಪಸ್ಸು."

ನ ಜಾತು ಕಾಮಃ ಕಾಮಾನಾ ಮುಪಭೋಗೇನ ಶಾಮ್ಯತಿ ।
ಹವಿಷಾ ಕೃಷ್ಣವರ್ತ್ಮೇವ ಭೂಯಏವಾಭಿವರ್ಧತೇ ॥

(ಮಹಾಭಾರತ. ಅನುಶಾಸನಪರ್ವ, ಅ. ೧೧೬, ಶ್ಲೋ. ೩೭)

ಅಸಂತಯಂ ಮಹಾಬಾಹೋ ಮನೋದುರ್ನಿಗ್ರಹಂ ಚಲಂ ।
ಅಭ್ಯಾಸೇನ ಚ ಕೌಂತೇಯ ವೈರಾಗ್ಯೇಣ ಚ ಗೃಹ್ಯತೇ ॥
ಯತೋಯತೋ ನಿಶ್ಚರತಿ ಮನಶ್ಚಂಚಲಮಸ್ಥಿರಂ ।
ತತಸ್ತತೋ ನಿಯಮ್ಯೈತ ದಾತ್ಮನ್ಯೇವ ವಶಂ ನಯೇತ್ ॥

(ಭಗವದ್ಗೀತೆ. ಅ. ೬, ಶ್ಲೋ. ೩೫, ೩೬).

"ಎಲೈ ಮಹಾಬಾಹುವೇ, ಚಲಿಸುತ್ತಲೇ ಇರುವ ಮನಸ್ಸನ್ನು ನಿಗ್ರಹಿಸುವುದು ಕಷ್ಟವೆನ್ನುವುದರಲ್ಲಿ ಸಂದೇಹವೇ ಇಲ್ಲ. ಆದರೂ ಕೌಂತೇಯನೇ, ಅಭ್ಯಾಸದಿಂದಲೂ ವೈರಾಗ್ಯದಿಂದಲೂ ಅದನ್ನು ನಿಗ್ರಹಿಸಬಹುದಾಗಿದೆ.

"ಅಸ್ಥಿರವಾಗಿಯೂ ಚಂಚಲವಾಗಿಯೂ ಇರುವ ಮನಸ್ಸು ಯಾವ ಯಾವ ದಿಕ್ಕಿಗೋಡುವುದೋ ಆಯಾ ದಿಕ್ಕುಗಳಿಂದ ಅದನ್ನು ಹಿಡಿದು, ತಂದು ಆತ್ಮನ ವಶಕ್ಕೇ ಬಿಡುತ್ತಿರಬೇಕು."

(ಮುಂದುವರಿಯುವುದು.

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To

Sriman Madhwa Siddhanta Prabodhini Institutions, Udupi.

MESSAGE

"I am glad to know that the S. M. S. P. Sanskrit Mahapatashala of Udupi is lebrating its 70th Anniversary, and am honoured to be asked to send a message. I have ng heard of the good work of the S. M. S. P. Sanskrit Institutions in propagating love of nskrit studies, and wish them many generations of continuous endeavour and achieve- ent in the future, by the grace of God, and by the blessings of the Sriman Madhwa ligious heirarchy.

Sanskrit is India, and India is Sanskrit, and India's unity, good name, and ninence will live as long as Sanskrit lives in it, like the blood-circulation or the pancha- anas in the human body.

The S. M. S. P., by fostering Sanskrit studies, is contributing to the unity and od name of India. May it continue to do so to the far distant centuries gathering rength as the years go by !

G. R. Josyer

Founder, International Academy of Sanskrit Research,
President, Veda-Shastra Poshinee Sabha, Mysore.

The Seven Vitamin Ages of Man

Vitamins are today regarded as a cure-all for anything from infectious diseases to colds and flesh wounds.

Doctors prescribe them for nursing mothers and their babies as well as for people in the twilight of life. They are, in short, very much in medical fashion, and it is by no means an overstatement to say that they play an important part in our lives from the cradle to the grave. So much so, in fact, that doctors now talk about the "Seven Vitamin Ages of Man", when they refer to the age-groups for which different vitamins are prescribed.

It is not commonly known that the vitamin groups present in certain foods were only discovered as recently as the early days of our present century. Yet, today, their importance cannot be stressed enough. The man who made the vital discovery, scientist Frederick Gowland Hopkins, who was later knighted, has probably saved, and undoubtedly improved, more 20th century lives than any other man. His contribution to medicine ranks in stature to that of Pasteur and the other great medical scientists.

Hopkins knew he had made a valuable discovery—even though he only named the vitamin groups of A, B, C and D. Since his time, however, the full realisation of the fact that the 17 known vitamin groups are absolutely essential for human health has become known. Research is still progressing year after year, as scientists find out more about these priceless compounds. At the moment, for example, research is probing into the vitamin groups required by lower animals, many of which are believed to be of great value to human health as well as those already known.

Meanwhile, the known vitamin groups are being prescribed all over the world for the peculiarities of the seven ages of man, as well as for practically every illness and complaint. Doctors and child welfare clinics like to prescribe all the vitamin groups for children upto the age of five. These are now considered to be essential for healthy growth and development, and are recommended to be taken in generous doses from birth onwards. Milk supplies the youngsters with a mixture of Vitamins A, B, C and D, and is therefore of vital importance to their diet.

Orange juice, containing an abundance of Vitamin C, if taken with cod-liver oil, an excellent source of Vitamins A and D, will ensure strong, healthy bones, hair and teeth. Lack of these vitamins in a young child's diet would undoubsedly produce the now practically-extinct disease of rickets—the softening of bone tissue that results in crooked spines and bow-legs.

Schoolchildren between the ages of five and eleven are urged to take regular doses of Vitamin A to protect their still-growing bodies from the worst effects of the infectious diseases common to their age. This again, is recommended in the form of cod-liver oil and plenty of fresh milk.

Adolescents and teenagers can clear their skins of the unfortunate spots and pimples that appear when they reach the age of puberty, if they take plenty of Vitamins A and C. This means a diet that includes a good supply of fresh fruit, vegetables and milk.

An adequate intake of vitamins is also important to the next age group—the twenties. They are prescribed for young men to restore and increase the energy expended in sports, as well as to strengthen their development into maturity. But, for the women

of this age group, the young mothers, vitamins are more than important : they are vital. Research on animals has shown, for instance, that a vitamin deficiency during pregnancy can cause abnormal development in the unborn offspring. The same peculiarity is thought to occur in humans, with the retult that doctors regard vitamins as essential for the young mother to be.

Scientists have also proved that in many species of animals, conception does not occur unless there is an adequate intake of vitamins, particularly Vitamin E. It is now generally thought that this applies to humans as well, and so doctors are careful to recommend a generous supply of Vitamin E to married women who want to have children.

For many people, the next age group, the thirties, is the age of strain. This is the time of life when the pace of work and social activities are at their height. It is also the time when colds are difficult to get rid of, and fatigue lays the basis for many nervous complaints. Vitamin C is therefore essential for this age group, and many doctors stress the need for tonics that are based on a mixture of Vitamins B and C, to revitalise the nervous energy burnt up in the general strain of living, building up a career, and starting a family.

With the approach of middle age and the "hardening-up" of the body, physicians believe that many of the unpleasant symptoms can be reduced with the aid of Vitamins A and E. These are supplied in high doses to people of the 40 to 50 age-group, and have a revitalising effect that is both physical and psychological.

Finally, the old are also urged to take vitamin pills daily. This is because there is always a lack of appetite in the declining years, with the result that by eating less, the people of this age group drastically cut their supply of vitamins. The body still needs them at this stage, and so doctors prescribe them in pill form. It has been proved that many of the troubles of old age, such as vague ill-health and general debility, are due to this lack of vitamin intake. But these troubles are largely overcome once the body receives a regular supply of vitamins again.

This brief account, then, shows quite clearly that vitamins are of inestimable value to us all, from the cradle to the grave—in sickness as well as in health !

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RS. 30-00.

Address to Officers

Bangalore, Aug. 23

Chief Minister Devaraj Urs, called upon Government officers to make fundamental changes in attitudes so as to be in tune with new times in their approach and working in order to fulfil their duties towards those sections of people who have been denied social justice all along.

He was addressing the Secretaries to Government and heads of departments here today. The conference was convened in order to gear up the administrative machinery for the speedy implementation of the 20-point economic programme and other plan and non-plan schemes of the Government.

Detailing the various administrative bottlenecks that were hindering the speedy execution of plan programmes, he said the administrative machinery at the district and taluk levels left much to be desired. He requested the Secretaries to Government and Heads of Departments to remedy the situation by personal visits and supervision. The senior officers should be held responsible and accountable for the lapses at the lower level, he added. The senior officers should be prepared to share not only the encomiums but also odiums for the good or bad performances in their respective spheres.

Referring to the indiscipline among the Government servants, the Chief Minister said that it had gone beyond the limit of tolerance, and on account of this, inefficiency in administration had its sway. Secretaries and heads of Departments should take stern action to put down indiscipline and tone up administration, as the present emergency had created the necessary atmosphere.

Referring to inordinate delays in preparing detailed Plan proposals even after the budget allocations by various departments and the rush of expenditure in the last quarter of the financial year, the Chief Minister said he would take severe action against those officers who caused such delays.

The Chief Minister urged for better co-ordination between various departments in order to eliminate delays in arriving at decisions in implementing programmes.

He noted that the Secretaries to government who, on account of their experience and high level of intelligence, ought to function as the brain of government, were burdened with routine matters which could easily be entrusted to the officers at the lower level. He suggested further decentralisation of powers to Deputy Secretaries, heads of departments and others. The Secretaries should be in a position to devote more time and concentrate attention to bigger problems confronting administration.

Referring to relationship between the Ministers and the Secretaries, the Chief Minister observed that the Ministers and officers were both servants of the people and the old feudalistic idea of one being the master and the other servant is out-moded. Their roles are complementary.

Summing up, the Chief Minister complimented the officers and said the calibre of officers in Karnataka was very high and therefore he expected that "our State should be a model to other States in implementing the socio-economic programme".

The Cabinet Ministers and the Ministers of State also attended the conference.

Mr. G.V.K. Rao, Chief Secretary, assured the Chief Minister that he and his colleagues would rise to the occasion and fulfil the expectations of the Chief Minister.

ಆತ್ಮಹಿತ ಧರ್ಮವಿವರಣೆ.

(ಹಿಂದಿನ ವಾರದಿಂದ ಮುಂದುವರೆದಿದೆ)

ಅಭ್ಯಾಸೇಪ್ಯಸಮರ್ಥೋಸಿ ಮತ್ಕರ್ಮಪರಮೋ ಭವ ।
ಮದರ್ಥಮಪಿ ಕರ್ಮಾಣಿ ಕುರ್ವನ್ ಸಿದ್ಧಿಮವಾಪ್ಸ್ಯಸಿ ॥

(ಭಗವದ್ಗೀತೆ. ಅ. ೧೨, ಶ್ಲೋ. ೧೦).

"ಅಭ್ಯಾಸದಲ್ಲಿಯೂ ನೀನು ಸಮರ್ಥನಾಗದಿರುವ ಪಕ್ಷಕ್ಕೆ, ಸರ್ವ ಕರ್ಮಗಳನ್ನೂ ನನ್ನ ಕರ್ಮವೆಂದು ತಿಳಿದು ಮಾಡುವನಾಗು. ಸರ್ವ ಕರ್ಮಗಳನ್ನೂ ನನ್ನ ಕರ್ಮವೆಂದು ಭಾವಿಸಿ ಮಾಡಿದಾಗಲೂ ನೀನು ಸಿದ್ಧಿಯನ್ನು ಹೊಂದುವನಾಗುತ್ತೀಯೆ."

ನಿತ್ಯೋ ನಿತ್ಯಾನಾಂ ಚೇತನಶ್ಚೇತನಾನಾಂ ಏಕೋ ಬಹೂನಾಂ ಯೋ ವಿದಧಾತಿ ಕಾಮಾನ್ । ತಮಾತ್ಮಸ್ಥಂ ಯೇನುಪಶ್ಯಂತಿ ಧೀರಾಃ ತೇಷಾಂ ಶಾಂತಿಶ್ಶಾಶ್ವತೀನೇತರೇಷಾಂ ॥

(ಕಠೋಪನಿಷತ್ತು, V. 13).

"ನಿತ್ಯರೊಳಗೆಲ್ಲಾ ನಿತ್ಯನಾವನೋ, ಚೇತನಗಳೊಳಗೆಲ್ಲಾ ಚೇತನನು ಆವನೋ, ತಾನು ಏಕನಾಗಿ ಅನೇಕರಿಗೆ ಕಾಮ್ಯಗಳನ್ನು ಯಾವನುಂಟುಮಾಡುತ್ತಾನೆಯೋ, ಆ ಏಕನು ತಪ್ಪೊಳಗೇ ಸ್ಥಿರವಾಗಿರುವ ಹೃದಯನ್ನು ಆರು ಕಾಣುವರೋ, ಅಂತಹ ಜ್ಞಾನಿಗಳಿಗೇ ಶಾಶ್ವತಶಾಂತಿಯು ದೊರಕುವುದು, ಮತ್ತಾರಿಗೂ ಇಲ್ಲ."

ಗೋತ್ರಜ ಸ್ಸಹಜಶತ್ರುರಿತ್ಯಸೌ ನೀತಿರಸ್ಯ ಧನಲೋಭದುರ್ಧಿಯಾಂ । ವೃದ್ಧತುಲ್ಯಲಘುವುಂವೃತಂ ಜಗದ್ಧೀಧನಸ್ಯ ಪಿತೃಮಿತ್ರಪುತ್ರವತ್ ॥ (ಬಾಲಭಾರತ-ಉದ್ಯೋಗಪರ್ವ, II. 17).

"ಧನಲೋಭದಿಂದ ಕುರುಡಾಗಿರುವ ಮನಸ್ಸನ್ನುಳ್ಳವರು ಗೋತ್ರಜನು ತಮಗೆ ಸಹಜ ಶತ್ರುವೆಂದು ಭಾವಿಸುವರು. ಜ್ಞಾನ ಧನವನ್ನುಳ್ಳಾತನಿಗಾದರೋ ವೃದ್ಧರಿಂದಲೂ ತುಲ್ಯರಿಂದಲೂ ಕಿರಿಯರಿಂದಲೂ ತುಂಬಿರುವ ಈ ಲೋಕವು ಪಿತೃ ಮಿತ್ರ ಪುತ್ರರುಗಳಿಂದ ತುಂಬಿರುವಂತೆ ಇರುವುದು."

ಅವಿಜಿತ್ಯ ಯಆತ್ಮಾನ ಮಮಾತ್ಯಾನ್ ವಿಜಿಗೀಷತೇ ।
ಅಮಿತ್ರಾನ್ವಾಜಿತಾಮಾತ್ಯಃ ಸೋಽವರಃ ಪರಿಹೀಯತೇ ॥
ಆತ್ಮಾನಮೇವ ಪ್ರಥಮಂ ದ್ವೇಷರೂಪೇಣ ಯೋಜಯೇತ್ ।
ತತೋಮಾತ್ಯಾನಮಿತ್ರಾಂಶ್ಚ ನ ವೋಷಂ ವಿಜಿಗೀಷತೇ ॥

(ಬಾಲಭಾರತ. ಅ. ೭೮, ಶ್ಲೋ. ೨೯, ೩೦.)

"ತನ್ನನ್ನು ತಾನು ಜಯಿಸದೆ ತನ್ನ ಮಂತ್ರಿಗಳನ್ನು ಜಯಿಸಲಿಚ್ಛಿಯಿಸುವವನ, ತನ್ನ ಮಂತ್ರಿಗಳನ್ನು ಜಯಿಸದೆ ತನ್ನ ಶತ್ರುಗಳನ್ನು ಜಯಿಸಲಿಚ್ಛಯಿಸುವವನ—ಹೀಗೆ ಪರಾಧೀನನಾಗಿರುವವನ–ಮನೋರಥವು ಭಂಗವೇ ಆಗುವುದು.

"ಆದರೆ ಆವನು ತನ್ನ ಶತ್ರುವಾದ ತನ್ನನ್ನು ತಾನು ಮೊದಲು ಜಯಿಸಿ, ಆಮೇಲೆ ತನ್ನ ಮಂತ್ರಿಗಳನ್ನೂ ಶತ್ರುಗಳನ್ನೂ ಜಯಿಸುವನೋ, ಅಂತಹವನ ಕರ್ಮವು ನಿರರ್ಥಕವಾಗುವುದೇ ಇಲ್ಲ."

ಧರ್ಮಸ್ಯ ವಿಧಯೋ ನೈಕೇ ಯೇವೈ ಪ್ರೋಕ್ತಾ ಮನೀಷಿಭಿಃ ।
ಸ್ವಂಸ್ವಂ ವಿಜ್ಞಾನಮಾಶ್ರಿತ್ಯ ದಮಸ್ತೇಷಾಂ ಪರಾಯಣಂ ॥
ದಮಂ ನಿಶ್ರೇಯಸೇ ಪ್ರಾಹು ರ್ವೃದ್ಧಾನಿಶ್ಚಿತ ದರ್ಶಿನಃ ।
ಬ್ರಾಹ್ಮಣಸ್ಯ ವಿಶೇಷೇಣ ದಮೋ ಧರ್ಮಸ್ಸನಾತನಃ ॥
ಅದಾಂತಃ ಪುರುಷಃ ಕ್ಲೇಶಮಭೀಕ್ಷ್ಣಂ ಪ್ರತಿಪದ್ಯತೇ ।
ಅನರ್ಥಾಂಶ್ಚ ಬಹೂನನ್ಯಾನ್ ಪ್ರಸೃಜತ್ಯಾತ್ಮದೋಷಜಾನ್ ।
ಆಶ್ರಮೇಷು ಚತುರ್ವ್ವಾಹು ರ್ದಮಮೇವೋತ್ತಮಂ ವ್ರತಂ ॥
ತಸ್ಯ ಲಿಂಗಾನಿ ವಕ್ಷ್ಯಾಮಿ ಯೇಷಾಂ ಸಮುದಯೋ ದಮಃ ।
ಕ್ಷಮಾ ಧೃತಿರಹಿಂಸಾ ಚ ಸಮತಾ ಸತ್ಯಮಾರ್ಜವಂ ॥
ಇಂದ್ರಿಯಾಭಿಜಯೋ ದಾಕ್ಷ್ಯಂ ಮಾರ್ದವಂ ಹ್ರೀರಚಾಪಲಂ ।
ಅಕಾರ್ಪಣ್ಯಮಸಂರಂಭಃ ಸಂತೋಷಃ ಪ್ರಿಯವಾದಿತಾ ॥
ಆವಿಹಿಂಸಾನಸೂಯಾಚಾಪ್ಯೇಷಾಂ ಸಮುದಯೋ ದಮಃ ॥

(ಮಹಾಭಾರತ–ಶಾಂತಿಪರ್ವ. ಅ. ೧೬೦, ಶ್ಲೋ. ೬, ೭, ೮, ೧೫-೧೬)

"ತಮ್ಮ ತಮ್ಮ ವಿಜ್ಞಾನವನ್ನು ಆಶ್ರಯಿಸಿ ಪಂಡಿತರು ಧರ್ಮವನ್ನು ವಿಧವಿಧವಾಗಿ ಹೇಳಿರುವರು. ಆದರೂ ದಮವು ಧರ್ಮಕ್ಕೆಲ್ಲಾ ಆಧಾರ ಭೂತವಾಗಿದೆ.

"ವೃದ್ಧರೂ ನಿಶ್ಚಿತವಾದುದನ್ನು ನೋಡಿರುವವರೂ ದಮವು ನಿಶ್ರೇಯಸವೆಂದು ಹೇಳಿರುತ್ತಾರೆ. ಮುಖ್ಯವಾಗಿ ಬ್ರಾಹ್ಮಣನಿಗೆ ದಮವೇ ಸನಾತನ ಧರ್ಮವಾಗಿದೆ.

"ದಮವಿಲ್ಲದಾತನು ಎಲ್ಲೆಡೆಯಲ್ಲಿಯೂ ಕ್ಲೇಶಕ್ಕೆ ಗುರಿಯಾಗುವನು, ಮತ್ತು ತನ್ನ ದೋಷಗಳಿಂದಲೇ ಹುಟ್ಟುವ ಅನೇಕ ತೊಂದರೆಗಳನ್ನು ತಾನೇ ಉಂಟುಮಾಡಿಕೊಳ್ಳುವನಾಗುತ್ತಾನೆ.

"ಆಶ್ರಮ ಚತುಷ್ಟಯಗಳಿಗೂ ದಮವೇ ಉತ್ತಮವ್ರತ. ದಮದ ಲಕ್ಷಣಗಳನ್ನು ನಿನಗೆ ತಿಳಿಸುವೆನು ; ಇವಕ್ಕೆಲ್ಲಾ ದಮವೇ ಮೂಲ.

"ಕ್ಷಮೆ, ಧೃತಿ (self-possession or control), ಅಹಿಂಸೆ, ಸಮತೆ (equability), ಸತ್ಯ, ಆರ್ಜವ (straightforwardness), ಇಂದ್ರಿಯಾಭಿಜಯ, ದಾಕ್ಷ್ಯ (skill), ಮಾರ್ದವ (gentleness), ಹ್ರೀ, ಅಚಾಪಲ, ಅಕಾರ್ಪಣ್ಯ (absence of niggardliness), ಅಸಂರಂಭ (absence of excitement), ಸಂತೋಷ, ಪ್ರಿಯವಾದ, ಅವಿಹಿಂಸೆ, ಅನಸೂಯೆ—ಇವುಗಳಿಗೆಲ್ಲಾ ದಮವೇ ಮೂಲ."

ಧೃತಿಃಕ್ಷಮಾ ಧಮೋಸ್ತೇಯಂ ಶೌಚಮಿಂದ್ರಿಯನಿಗ್ರಹಃ ।
ಧೀರ್ವಿದ್ಯಾ ಸತ್ಯಮಕ್ರೋಧೋ ದಶಕಂ ಧರ್ಮಲಕ್ಷಣಂ ॥

"ಧೃತಿ (steadfastness), ಕ್ಷಮೆ, ದಮ, ಅಸ್ತೇಯ, ಶೌಚ, ಇಂದ್ರಿಯನಿಗ್ರಹ, ಧೀಃ, ವಿದ್ಯೆ, ಸತ್ಯ, ಅಕ್ರೋಧ—ಇವು ಹತ್ತೂ ಧರ್ಮದ ಲಕ್ಷಣಗಳು." (ಮನುಸ್ಮೃತಿ. ಅ. ೬, ಶ್ಲೋ. ೯೨).

ಅಹಿಂಸಾ ಸತ್ಯಮಸ್ತೇಯಂ ಶೌಚಮಿಂದ್ರಿಯನಿಗ್ರಹಃ ।
ಏತಂ ಸಾಮಾಸಿಕಂ ಧರ್ಮಂ ಚಾತುರ್ವರ್ಣ್ಯೇ ಬ್ರವೀನ್ಮನುಃ ॥

(ಮನುಸ್ಮೃತಿ. ಅ. ೧೦, ಶ್ಲೋ. ೬೩).

"ಅಹಿಂಸೆ, ಸತ್ಯ, ಅಸ್ತೇಯ, ಶೌಚ, ಇಂದ್ರಿಯನಿಗ್ರಹ—ಇವು ಮನುವು ಚಾತುರ್ವರ್ಣಗಳಿಗೂ ಹೇಳಿರುವ ಧರ್ಮದ ಸಾರ."

ಸತ್ಯಮಸ್ತೇಯ ಮಕ್ರೋಧೋ ಹ್ರೀಃ ಶೌಚಂ ಧೃತಿರ್ದಮಃ ।
ಸಂಯತೇಂದ್ರಿಯತಾ ವಿದ್ಯಾ ಧರ್ಮಸ್ಸರ್ವ ಉದಾಹೃತಃ ॥

(ಯಾಜ್ಞವಲ್ಕ್ಯ. ಅ. ೩, ಶ್ಲೋ. ೬೬).

"ಸತ್ಯ, ಅಸ್ತೇಯ (ಕದಿಯದಿರುವುದು), ಅಕ್ರೋಧ, ಹ್ರೀ, ಶೌಚ, ಧೃತಿ, ದಮ, ಇಂದ್ರಿಯನಿಗ್ರಹ, ವಿದ್ಯೆ—ಇವೇ ಸರ್ವ ಧರ್ಮ.

ಇದು ಸನಾತನ ಧರ್ಮದೀಪಿಕೆಯಲ್ಲಿ ನೀತಿಪ್ರಕಾಶಿಕೆಯೆಂಬ ತೃತೀಯ ಭಾಗದಲ್ಲಿ ಆತ್ಮಹಿತಧರ್ಮವಿವರಣೆಯೆಂಬ ಸಪ್ತಮಾಧ್ಯಾಯ.

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"YOURS SINCERELY"

Have you ever reflected, when you finish up your letter "Yours sincerely," why you do so or whence came the orlgin of this epistolary method of subscribing to your state of heart in regard to any particular correspondent? When the Roman jurymen returned their verdicts they usually did so on a wax tablet. In cases, however, where the verdict was overwhelmingly in favour of a person on trial for any offences they were allowed to give their verdict "Sine cera"–that is to say, without wax, or without going to the formality of inscribing their verdict on the wax tablet (cera). So, when you subscribe yourself "Yours sincerely" to a person you mean –when you are serious, of course, that your regard is above board.

UNITY !

Belgium's nuclear power station programme has run into difficulties because of friction between the Walloons and the Flemings; the country's two main ethnic groups. To reduce environmental pollution the government decided to build the nuclear power plants on one of the offshore islands. The Walloons claim the coastal Flemish majority will thus be in a better position to obtain jobs at this major construction project. As unemployment is higher in the south where the Walloons live, their delegates have demanded that construction be undertaken on two islands so that both the Flemings and the Walloons have equal job opportanities. To objections that this would imply overlapping and unjustifiably high building costs the Walloons have suggested dividing the construction site by a wall for themselves to work on one side, and the Flemings on the other !

ROBBERS ALL OVER

American comedian Godfrey Cambridge said he had run away from New York to escape robbers, only to fall in with robbers once again, this time real estate agents who sold him a house in Connecticut at an exorbitant price. After moving in he found the heating system would not work in winter, and the clothes dryer damaged his entire wardrobe. The last straw was when walking up to a window he fell through a worm-eaten floor board!

DOWRY REVERSED

The large sums parents of marriageable daughters demand of prospective suitors is tending to reduce the number of marriagea in the Arab East. In Libya, for instance, the traditional magr, the sum paid for the bride, ranges between 3,000 and 10,000 dinaks. No wonder many young men prefer to remain bachelors. The Libyan home office has asked parents to abandon the tradition and be guided more by motives of "love and affection."

DIPLOMATS IN S. INDIA

A Diplomat's life in this country was cast in very difficult circumstances less than two centuries ago. It was only after Tippu's fall at Srirangapatna in 1799 that it was possible to establish some sense of security in South India. It was a fierce struggle before that date, in which we may reckon four principal powers each of which tried for supreme authority. The Mahrattas, the Nizazm, the English, and Tipu were all pitted against one another.

Diplomatic conventions of the old world were exacting in their own way. The matter of presents exchanged was a costly and difficult item, which deterred states from indulging in that luxury ordinarily. We wonder how envoys carried horses and vehicles as presents, sometimes from long distances. The discharge of a diplomat's duties was fraught with special peril in the old days, as the ruling sovereigns wielded absolute power, and the temper of such aristocrats could not be relied on for the safety of the diplomat.

We have the story in the Ramayana, that Ravana felt like making short work of Hanuman who irritated him by mischievous acts, but he was restrained by the sense of international etiquette to which his counsellors drew his attention, and Ravana remained content with setting fire to Hanuman's tail.

Illiterate and unlearned as Hyder Ali was he was an excellent administrator endowed with the power of assessing correctly the worth of the men around him and treating them accordingly. Governments were evaluated by the men who composed them. The morale of the government of Fort St. George was at a low ebb in the latter part of the 18 century and Hyder meant to show his open contempt for it. We have the story of a George Gray sent as a political vakeel to Hyder Ali in 1780, by the Madras Government, to ask for the release of some English prisoners detained at Srirangapatna, and also to suggest a treaty of mutual friendship.

Gray waited at the frontier to receive his passport from Hyder, and when he arrived near the capital he was housed in a shed two miles away, where a chobdar squatted before him and asked impertinent questions of him. He had a tiresome waiting for the Nabob's audience which was denied him finally and a subordinate interviewed him. The presents carried by Gray, a saddle and a gun, were returned to him as unworthy of the giver and of the recipient. As the prisoners for whom Gray was deputed to intercede were voluntarily released by Hyder earlier, it remained for Gray to make the offer of English friendship. Hyder scorned this offer because the British had not kept their word on previous treatics. Gray was asked to leave Hyder's court abruptly, being given the usual presents of "gold clothes, shawls, and two bags of 500 rupees each". Gray was however glad to escape, because he complained that he had been "treated as a spy rather than an ambassador ; rather confined, than lodged".

The visit of George Gray to Hyder's court was noteworthy, because we find a reflection

of it in a late novel of Scott's, "The Surgeon's Daughter".

Hyder himself sent out envoys to foreign courts, and mention may be made here of a distinguished type who remained long in his service. He was Appaji Ram who, besides being able and resourceful in the discharge of his duties, shone with wit and humour on several occasions. Two such occasions may be instanced here, both of them occurring at the Poona court of Madhava Rao Peshwa.

First it was a demand for the Peshwa fulfilling the conditions of the Peace of Bidanoor, concluded with the Hindu Raja of Mysore. The Patwardhan at the Poona court gave the plausible excuse that as the Raja of Mysore was imprisoned by Hyder, the complaint against Mahratta aggression could not be considered till he was freed. This plea evoked a general murmur of approbation in the assembly of the Durbar. They believed that Appaji could press no further argument.

But the tables were turned soon against the Mahratta potentate. In a tone of repentant humility Appaji Ram acknowledged that the Raja was a show captive of Hyder's, but added, assuming the gravest manner, that the idea was not originally theirs, but was copied respectfully from their betters, and whatever example of conduct those eminent people set before them, Appaji's master would readily follow!

Appaji's reference was obviously to the descendant of Shivaji kept as a prisoner at Satara, and Madhava Rao was himself a usurper, and in fact a hereditary usurper! It was Madhava Rao's turn now to hang down his head, and the entire assembly could hardly restrain itself from bursting into laughter, and things were made easy for Appaji Ram getting through his business!

The second occasion on which Appaji came out with flying colours occurred at the same assembly at the Poona court. Appaji was a reputed womaniser, and he pursued his pleasures during his political visit to Poona.

Some one took it into his head to report this to Madhava Rao who was not above enjoying a joke at Appaji's expense. Madhava Rao told him that, as protector of the women subjects in his kingdom, he was asked to send away Appaji speedily, as he was making himself obnoxious.

Appaji admitted there was justification for the complaint against him, and he said Madhava Rao could obviate it by finishing his business expeditiously. Not content with this retort, Appaji stood at the entrance to the Durbar hall as the assembly was breaking up, and shouted in the manner of the public crier ; "A miserable sinner stands at the door : let all who have not transgressed put their hand on his head, declare their innocence and pass on ; let his fellow sinners acknowledge their faults and endeavour to mend." Putting the hand on the Brahmin's head was tantamount to taking an oath ! Appaji's challenge was received by an outburst of laughter. No-one touched his head, and all confessed to being sinners themselves !

Madhava Rao was so touched by the scene that he ornamented the penitent with a valuable decoration of pearls and diamonds from his own neck !"

P.R.K.

THE MIND

Philosophers and scientists seem to disagree in their views on the real nature and constitution of the mind.

Materialists, who do not admit the existence of a Creator, say that mind is a function of the body, resulting from the combination of certain organic materials, similar to a chemical reaction. They often argue that life itself has evolved on this planet owing to some such chance reaction.

Those, however, who hold that life is a divine manifestation, express the opinion that mind is one of the internal organs (antahkarana). It is something more subtle than matter and survives physical death of the body. They say that it is one of the most potent forces in man's life and is the cause of his happiness or sorrow. If mastered and properly trained by man, mind leads him to liberation. If allowed to master man, it brings him bondage and misery.

Whatever may be the origin of the mind, we have to accept the fact that it exists. We have also to acknowledge the power of the mind as a creative force in man's life. If so, then, it may legitimately be asked: What is the constitution and what are the potentialities of the mind?

One of the mind's functions is to 'remember' and to direct our sense-organs accordingly. To cite the classical example: If a man remains without food, say, for a fortnight, he can scarcely 'remember' things which were vivid in his memory when his fast commenced, nor can he direct his sense organs or receive impressions from outside properly. If he takes food, his mental powers are restored. This brings out the real constitution of the mind. It is something whose power ordinarily depends upon the absorption of material nourishment by the body for its functioning.

Now, if this be granted, we have to see next whether the mind is something which is like other kinds of matter and can be perceived by the senses. A little investigation will show that the mind can never be made the 'object' of any of our sense-organs, though we can know its existence from its functionings.

Some philosopheres say that the visible world has no existence except in our minds. It is no doubt hard to realise the truth of this statement. We constantly receive knocks from obstructions on our path, which forcibly remind us of the existence of an external physical world. Nevertheless, it is the mind which feels and registers the knocks, and inasmuch as the outside world is to the individual a sum total of impressions, it may be said that apart from one's mind there is no separate existence of the world to the percipient. The point is established by another classical example. If a marriage procession, with music, passes in front of a person who is deeply meditating on some thing else, that person will not have 'heard' or 'seen' the procession, and so far as he is concerned, there has been no procession.

Another way of looking at the problem is to consider the entire creation as a 'seeing' (eekshanam) of the Divine Mind. If It cease, to see the creation, there will be dissolution (laya) and the universe will disappear. This is true only of the Divine Mind. According to this theory, individual consciousness (jiva chaitanya) is but a reflection of the Divine Consciousness (chit.) Hence the human mind must have some faint reflection of the power of the Divine.

However, everyone is more or less aware of the creative power of the mind, though different in different individuals. Some can read thoughts of others, some can influence the actions of others, some can even overcome the barriers of space and time, and

appear before and talk to persons who are far away from the place where the former are physically present. As has been said by a great seer of our times, there are instances where the functions and experiences of a higher plane, viz, the supra-mental, obtrude into that of our mental plane.

Such miraculous powers (vibhuti) result usually from the practice of Yoga. In rare cases these powers come to a person naturally, without any training immediately preceding them. The primary requisite (in yoga) is concentration of the mind and its purification.

Even agreeing with the materialists that mind in its essence is 'material', there is no inherent impossibility in its developing strange powers. If mind be material, it is akin to the sun's rays partaking of the qualities of energy and of attenuated or sub-limated matter. If the energy pent up in one atom of gross matter be practically limitless—as has been demonstrated by scientists—there is no bar to the hypothesis that the energy or force lying hidden and unutilized in the human mind is also limitless, waiting for the magic wand of yoga or concentration and purification, to manifest its hidden powers.

If mind is energy, it must possess the power of destruction as well as of creation like other forms of energy. The destructive aspect of energy is well known to science and scientists; the creative aspect is not so well known and we are only beginning to have a glimmering of it.

With the progress of science, the advent of the atom bomb, and the latest theories of relativity, our ideas of energy and matter have undergone a revolution. Energy can now be considered as an aspect and condition of matter. If this is granted, then there is no inherent impossibility in energy assuming the form of matter, though we may not always know the technique of the conversion of the one into the other. Thus there is no inconsistency in mind creating matter or material things.

The evidence in support of such powers of the mind is not readily accepted and is pooh-poohed by the so-called realists. In our country, Tantrics have been known to create powerful and subtle forces which are called by them as Krityas. In the lives of our Saints, we find instances when food and help came to them unasked, in unlikely places, whenever a necessity for the same was felt.

The function of the mind is mainly two fold—resolution (sankalpa) and doubt (vikalpa). There is a stage in man's evolution (to a higher sphere) when he becomes Satya-sankalpa, i.e., whatever he wishes comes true. At that stage the mind becomes fully creative, and man acquires a truly godly attribute.

Looking at the question from another angle, we find the human mind creative (though not of gross physical matter) even in cases where it has not undergone any special training. A child fed on ghost-stories will create for itself imaginary ghosts, for fear of which it will not venture into the dark. A person with an obsession sees the dreaded object in the most unlikely places. A great painter has a vision of his future masterpiece, a great musician of his future symphony. In all these cases the mind has been made one-pointed (ekaagra) and it acquires creative force

But the mind's power of 'physical' creation cannot and should not be ruled out. If we follow the path prescribed by our great teachers and seers, we can certainly attain a stage wherein our minds will be freed from their physical limitations and become really creative.

—S. R. K. Choudhury

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by

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RATIONALIST

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THE WEAKER SEX

The weaker sex' is not so weak at all! Let's start with the tongue: the statisticians tell us that women generally speak some eight million words in the course of a year as against only 6.5 million spoken by the average man.

A woman sleeps 114 days annually on the average, whereas a man needs 122 days of sleep.

In the course of a year the heart of a woman performs the gigantic labour of—205 steam engines! The heart of a man hardly ever exceeds that of 200 steam engines.

The blood of a woman cisculating in her body covers a distance of about 40,000 miles in the course of a year—that is two and a half times around the earth!

A woman who does nothing else but keep house, generally walks three to four thousand miles per year. A man usually doesn't walk half this distance in the same period.

The work of cleaning her own home in the course of a year would suffice to put a whole village in ship-shape order, inside and outside, in the same time. Only a professional street-cleaner can beat this achievement!

The natural bodyheat developed by a woman doing her housework would, taken over the course of a year, suffice to bring nine large buckets of water to boil! The bodyheat developed by a man in the course of a year is far less.

A woman spends seven of the 365 days of a year reading newspapers. Only in this field—which she anyway probably regards as merely passing the time—is she beaten by men who generally spend ten or eleven days per year studying newspapers.

Well, these are dry figures. But we believe the conscientious statisticians.

FLOWERS AND METALS

To a layman the sight of a forest glade dotted with violets arouses the desire to pick a pretty bouquet. To a geologist it is an indication that the local soil contains zinc.

Many years ago Dr. Alexander Karpinsky, a geologist and the first President of the USSR Academy of Sciences, posed an unusual question to his fellow-scientists "Can plants indicate the presence of rocks and mineral formations?"

Today science knows many plants that assist man in discovering commercial mineral deposits. A whole science–indicatory geabotany,–studies plants for hints to soil composition.

Recently, scientists proved that the plant called gypsophila acts as a guide to underground copper treasures. It had been found in old mines in the Altai Territory. Shrubs of bean-caper signify the presence of gypsum, those of dwarf cherry and thorny peach–brush, the presence of limestone; the growth of honey–suckle, the presence of silver and gold!

Scientists have noticed that in some places plants of a certain category, for instance, wormwood, reach record growths. In other places, on the contrary, they are stunted. Why? The explanation is shortage or excess of boron in the soil. Close to mineral deposits some plants undergo certain changes. In deserts the thorns known as acanthaphylliums have pink blossoms. If their blossoms are white it can safely be said that they grow in sulphur–rich soil.

Many plants are capable of accumulating minerals themselves. Valuable substances can be extracted from them when their stalks are dried. If the study of the plant's composition reveals great amount of, say, copper, zinc and sulphur, it follows that its soil environment abounds in precisely these minerals. The plant's ability to absorb concrete "mineral food" plays a big role in natural circulation of matter. As they die, plants and animals give back to the earth the substances uhey have accumulated, thereby furthering the formation of deposits of coal, oil, copper and many other useful minerals.

SALUTES

What is the origin of the modern military salute?

All salutes, from taking off the hat to presenting arms, originally implied respect or submission. Of military salutes, raising the right hand to the head is generally believed to have originated from the days of the tournment, when the knights filed past the throne of the Queen of Beauty and, by way of compliment, raised their hands to their brows to imply that her beauty was too dazzling for unshaded eyes to gaze upon!

There is a double meaning in the officer's salute with the sword. The first position with the hilt opposite the lips is a repetition of the Crusader's action in kissing the cross-hilt of his sword in token of faith and fealty, while lowering the point afterwards implies either submission or friendship, meaning in either case that it is no longer necessary to stand on guard. Raising the hand to the forehead has also been explained as a sign that the weaponed hand is empty and in an inoffensive position, but this reason does not seem so convincing as the others.

SOUND DISTROYS!

Can armies be destroyed by sound?

The Indian epics, writes the London correspondent of the Hindustan Standard, gave the anwer to the question ages back. They have depicted the graphic picture of a Meghanad terrorising thousands of his enemies in battle by producing sounds like tremendous roars of thunder, of Bhima killing scores in the ranks of the Kauravas by his horrible voice, of Lord Krishna striking terror into the hearts of the Kaurava legions by sounding his famous Panchajanya. Military leaders of tody have raised the question afresh and demanded of modern science an answer to it in its own way.

There is little doubt that sound waves of high pitch, beyond the gamut of human ear, could prove fatal. But can a machine be perfected which would destroy whole armies by sound waves? The lethal properties of high frequency sound waves were considered during the last war, and according to an American journal, an Englishman actually designed an ultra-sonic machine, capable of destroying whole armies. What happened to this machine is not known. Nor is it known whether any country is tody contemplating the use of sound machines in any future war. But there is little doubt that military laboratories are busy finding the effects of high frequency sound waves on human beings.

The scientists have been examining the effects of high frequency sound waves on men working in jet factories. Some time ago the British Medical Council enquired into the case of a worker in Turbo-jet factory who was reported to be suffering from "supersonic illness." No detailed report of the enquiry was revealed. All the people were told was that "patient's symptoms were lassitude and inability to walk steadily."

American scientists have already found that sound waves of even moderate intensity could prove fatal in the case of mice and caterpillars. Laboratory tests in an American College recently showed that ultrasonic rays could tear animal tissue to pieces and raise body temparature to as high as 140 degrees!

According to General Electric Company: "High pitched sound from a little whistle focussed to a point by an ordinary lens could burn cotton and make pieces of cork float in mid air. Sound from one inch long whistle, which is blown by compressed air, is focussed to a point by a conclave mirror. When cotton is held at focal point, its particles are agitated by the unheard sound until the cotton smoulders. The pitch can be adjusted by moving a tiny piston."

It has been found that the energy of high frequency beam, when it strikes the fur of the animals, turns into heat so intense that their body proteins coagulate. An American has discovered that diamonds could be shattered by vibrations 1,000,000 times a second. There is little doubt that sound waves of very high frequency can prove dangerous to human beings. But for this is required an apparatus that can permanently propagate and concentrate high pitched sound waves of sufficient intensity. So far it is not known if any country has already produced what the Yanks call "Silent Invisible Slayer."

THE 20 POINT PROGRAMME

The following are the 20 economic measures announced by Mrs. Indira Gandhi :

1. Continuance of steps to bring down prices of essential commodities. Streamlined production, procurement and distribution of essential commodities. Strict economy in Government expenditure.

2. Implementation of agricultural land ceilings, and speedier distribution of surplus land and compilation of land records.

3. Stepping up of provision of house sites for landless and weaker sections.

4. Bonded Labour, wherever it exists, will be declared illegal.

5. Plan for liquidation of rural indebtedness. Legislation for moratorium on recovery of debt from landless labourers, small farmers and artisans.

6. Review of laws on minimum agricultural wages.

7. Five million more hectares to be brought under irrigation. National programme for use of underground water.

8. An accelerated power programme: Super thermal stations under central control.

9. New plan for development of handloom sector.

10. Imrpovement in quality and supply of people's cloth.

11. Socialisation of urban and urbanisable land. Ceiling on ownership and possession of vacant land and on plinth areas of new dwelling units.

12. Special squads for valuation of conspicuous construction and prevention of tax evasion. Summary trials and deterrent punishment of economic offenders.

13. Special legislation for confiscation of smugglers' properties.

14. Liberation of investment procedures. Action against misuse of import licences.

15. New scheme for workers' association in industry.

16. National permit scheme for road transport.

17. Income tax relief of middle class — exemption limit placed at Rs. 8,000.

18. Essential commodities at controlled prices to students in hostels.

19. Books and stationary at controlled prices.

20. New apprenticeship scheme to enlarge employment and training, especially of weaker sections.

THE "RATIONALIST"

Owing to mechanical breakdown and other causes, we are abliged to regretfully stop the publicatfon of the "Rationalist" temporarily for some few weeks.

G. R. JOSYER,
The Oldest Editor in India.

15—9—75

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," "Sanskrit Wisdom", "Sanskrit Civilization". &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor,

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, **Ph.D.**
Simla.

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Vol XXXV No. 23] Monday 3-11-1975 [Price NP: 0-10

From :

Dr. Lelah Dushkin, Ph.D.
Sociology Deptt, Kansas State University,
Makbattan, Kansas-6. U.S.A.

Bangalore-560001.
23 Sept. 1975.

Dear Shri Josyer,

Thank you so very much for allowing me to see you on the 18th and 19th September, and for receiving me with such courtesy. It took a lot of your time, but it was most valuable to me. You have a remarkable range of interests, both secular and religious, and have published books of your own on many topics of interest. You also have a most extensive library. It is a valuable archive going back 70 years or more. You were most kind to let me refer to some of the old newspapers and pamphlets, and I am very grateful.

Sincerely yours,
Lelah Dushkin, Ph.D.

THE VYMANIKA SASTRA

Erich Von Deniken, in his second best seller in 18 languages: "Back to the Stars":

"What a mass of fascinating and mysterious information about flying machines and fantastic weapons in the remote past can be found in the translations of the Indian Vedas and epics! The Old Testament, with its vigorous, vivid description pales beside these Indian jewels!

"The International Academy of Sanskrit Research in Mysore, India, was the first body to make the experiment of rendering a Sanskrit text by Maharshi Bharadwaja, a seer of an early period, in a way suited to our modern way of thinking. The result that lay before me in black and white was so astounding that during my journey to India in the autumn of 1968, I had the accuracy of the translation checked both in Mysore and at the Central College of Bangalore. This is how the modern translation of an ancient text reads: "An apparatus that moves by inner strength like a bird whether on earth, in the water or in the air, is called Vimana; which can move in the sky from place to plaee.... country to country, world to world is called a Vimana by the priests of the sciences... The secret of building flying machines...that do not break, cannot be divided, do not catch fire .. and cannot be destroyed...the secret of making flying machines stand still....the secret of making flying machines invisible; the secret of overhearing noises and conversations in enemy flying machines; the secret of taking pictures of the interiors of enemy flying machines; the secret of ascertaining the course of enemy flying machines; the secret of making beings in enemy flying machines unconscious and destroying enemy machines!"

If all that is contained above with such magnificent precision are not fantasy, then ours is not the first Space Age on this ancient planet!"

Office of the Governor's Household, Tamil Nadu

Raj Bhavan,
Madras
Pin Code 600022
3rd July, 1973

Dear Sir,

I shall be thankful if you can kindly supply me urgently one copy of the book "VYMANIKA SHASTRA" of Maharshi Bharadwaja for the use of the Governor. The book may please be sent by V. P. P. to the following address:

"The Assistant Comptroller,
Governor's Household,
Raj Bhavan,
Madras-22".

Thanking you,

Yours faithfully,
A. Ramaswamy
Private Secretary to
the Governor.

Thiru G. R. Josyer, M.A., F.R.E.S.,
Director, International Academy of Sanskrit Research,
100 Ft. Road, Mysore 570004.

Editorial by "The Hindu", Madras :

"AERONAUTICS IN THE VEDIC AGE

Flying machines are a part of the mythology of many a country. The references to them in the Indian epics, classical Sanskrit and other oriental literature have generally been considered to be the result of speculation slipping into eerie fantasy. There had always been wild guesses about scientific literature having existed from the time of the Vedas, and about scientific abstraction, like the philosophic one, as having helped to extend the frontiers of human knowledge to the point of absolute modernity (as judged from the present time). To the sceptic the claim has always appeard too tall, particularly because of the absence of the requisite evidence to support it. A scholar from Mysore has recently brought to light what is said to be Maharshi Bharadwaja's "Vymanika-Shastra" (science of aeronautics). At this stretch of time from the dim B.Cs when the work is reported to have been composed, it will certainly be difficult to grasp its scientific jargon (particularly when the main text is a collection of "sutras" or aphorisms) but for the gloss of Bodhananda and the English translation by Mr. G. R. Josyer, Honorary Director, International Academy of Sanskrit Research, Mysore. The pithy "Sutras" describe the qualification of pilots, the food suited for space travel, the metals and equipment for the construction of four types of aeroplanes—Sakuna, Sundara, Rukma and Tripura (the last being a tribian which could journey through air, water and land)—and details of wind currents, radiation and other aerial hazards, and of instruments for spotting and destroying enemy planes. Being part of the "Yantrasarvaswa" (Encyclopaedia of machines), the details relating to aeronautic engines, described in this work cannot be fully understood unless the translation of the bigger work is also available. While there can be no place for adulatory bias in any evaluation of a publication of this kind it can hardly be gainsaid that the presumption that the "Sutras" and their explanations are a clever attempt at dressing up some obscure abracadabra as profound knowledge should also be resisted in the interests of objectivity. Given the will, it should not be very difficult to organise the necessary research scrutiny to find out the scientific feasibility of the formulae and technical details of aeroplane construction outlined in this volume. Whether Bharadwaja wrote it or not, or whether its style has the appropriate touch of antiquity, is for research scholars to determine. It belongs, however, to a period when "mantra" and "yantra" were intertwined. This must be mentioned lest the modern researcher should turn away form this study because it treats of propitiatory rites for dealing with the forces of evil."

From: Dr. K. D. Chavhan
24B, Urmi Society, Post. Anand
Dist. Kaira, Gujarat.

Anand (Kaira)
Dated 23—9—75

To The Publisher
Coronation Press, Mysore.

Subject :—Book's supply "Vyamaanika Shastra"

Dear Sir,

Please let me know by return of post whether the book "Vyamaanika Shastra" (Aeronautics) of Maharshi Bharadwaja propounded by Subbaraya Shastry printed at your press is available or not? Please send me full detail of chapters, page numbers, type of books, Photographs, illustration, cost, etc.

Since this book is advised by Governor of Tamil Nadu while he delivered lectures on Yoga here at Baroda,

I swih to purchase it (only one copy). Thanks

Yours Sincerely,
K. D. Chavhan.

ಮಹರ್ಷಿಭರದ್ವಾಜಪ್ರಣೀತ

ವೈಮಾನಿಕಪ್ರಕರಣ

ಪ್ರಥಮಾಧ್ಯಾಯ

ಮಂಗಳಾಚರಣಂ

ಯಾವ ವಿಮಾನವನ್ನು ಹತ್ತಿಕೊಂಡು ಎಲ್ಲರೂ ಉತ್ಕೃಷ್ಟ ಪ್ರಾಪ್ಯಸ್ಥಾನವಾದ ಪರಬ್ರಹ್ಮನನ್ನು ಸೇರುವರೋ ಅಂತಹ ಎಲ್ಲರಿಗೂ ಆನಂದಸ್ವರೂಪನಾದ ಮತ್ತು ವೇದಾಂತ ಪ್ರತಿಪಾದ್ಯನಾದ ಪರಬ್ರಹ್ಮನಿಗೆ ನಮಸ್ಕಾರ ಮಾಡಿ ನಾನು ಇಲ್ಲಿ ಪೂರ್ವಾಚಾರ್ಯರಿಂದ ಮಾಡಲ್ಪಟ್ಟ ಶಾಸ್ತ್ರಗಳೆಲ್ಲವನ್ನೂ ನನ್ನ ಬುದ್ಧಿಯು ಪ್ರವೇಶಿಸುವಷ್ಟೂ ಪ್ರಯಾಸ ಪಟ್ಟು, ಎಲ್ಲಾ ವಿಧವಾದ ಅನರ್ಥಗಳನ್ನೂ ನಾಶಮಾಡುವ, ಸರ್ವ ವೇದಗಳ ಹೃದಯ ಸ್ವರೂಪವಾದ, ಮತ್ತು ಸುಖವನ್ನುಂಟುಮಾಡುವ ಈ ವೈಮಾನಿಕಾಧಿಕರಣವನ್ನು ಹೇಳುತ್ತೇನೆ. ಅದರಲ್ಲಿ ಎಂಟು ಅಧ್ಯಾಯಗಳೂ ಒಂದು ನೂರು ಅಧಿಕರಣಗಳೂ ಐದುನೂರು ಸೂತ್ರಗಳೂ ಇವೆ. ಇದು ಬಹಳ ಮನೋಹರವಾಗಿಯೂ, ರಹಸ್ಯಾರ್ಥ ಗಳುಳ್ಳದ್ದಾಗಿಯೂ, ಪ್ರಪಂಚವೆಲ್ಲವನ್ನೂ ಕೂಡಿಸತಕ್ಕುದಾಗಿಯೂ ಮತ್ತು ಮನುಷ್ಯರಿಗೆ ಮಂಗಳವನ್ನುಂಟುಮಾಡ ತಕ್ಕದ್ದಾಗಿಯೂ ಇದೆ. ಮತ್ತು ಈ ಗ್ರಂಥವು ಅನಾಯಾಸವಾಗಿ ವಿಮಾನದ ಸ್ವರೂಪವನ್ನು ತಿಳಿಸತಕ್ಕದ್ದಾಗಿಯೂ ಇದೆ.

ಈ ಮಂಗಳಾಚರಣ ಶ್ಲೋಕಗಳನ್ನು ಭರದ್ವಾಜ ಮಹರ್ಷಿಗಳು ಬರೆದಿದ್ದಾರೆ. ಮತ್ತು ಮುಂದೆ ಬರುವ ವ್ಯಾಖ್ಯಾನ ಶ್ಲೋಕಗಳನ್ನು ಬೋಧಾನಂದ ಯತಿಗಳು ಬರೆದಿದ್ದಾರೆ.

ವ್ಯಾಖ್ಯಾನಶ್ಲೋಕಗಳು

ಸರ್ವ ಮೂಲಕಾರಣನಾದ ಪರಮೇಶ್ವರನನ್ನೂ (ಪಾರ್ವತಿಯನ್ನೂ), ಮಹಾದೇವತೆಯಾದ ವೇದರೂಪ ಸರಸ್ವತೀ ದೇವಿಯನ್ನೂ (ಶ್ರುತಿ), ತನ್ನ ಗುರುವರ್ಯರಾದ ಗಣಪತಿಯನ್ನೂ, ಹಾಗೆಯೇ ಯಂತ್ರಸರ್ವಸ್ವವನ್ನೂ ಮತ್ತು ವಿಮಾನಾಧಿಕರಣ (ವೈಮಾನಿಕ ಪ್ರಕರಣ) ವನ್ನೂ ಬರೆದಿರುವ ಭರದ್ವಾಜ ಮಹರ್ಷಿಗಳನ್ನೂ ಶ್ರದ್ಧಾಪೂರ್ವಕ ವಾಗಿ ಸಾಷ್ಟಾಂಗವಾಗಿ ನಮಸ್ಕರಿಸಿ ಸ್ವತಸ್ಸಿದ್ಧವಾದ ನ್ಯಾಯಶಾಸ್ತ್ರವನ್ನೂ, ಶ್ರೀ ವಾಲ್ಮೀಕಿರಚಿತವಾದ ಗಣಿತವನ್ನೂ ಪರಿಭಾಷಾಚಂದ್ರಿಕೆ ಮತ್ತು ನಾಮಾರ್ಥಕಲ್ಪತರುವೆಂಬ ಗ್ರಂಥವನ್ನೂ ಐದು ಸಾರಿ ಚೆನ್ನಾಗಿ ವಿಚಾರಮಾಡಿ ತಿಳಿದುಕೊಂಡು, ಅದರಂತೆ ಹೇಳಿದ ವಿಷಯಗಳನ್ನು ತಿಳಿದುಕೊಳ್ಳುವ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಅನಾಯಾಸವಾಗಿ ಜ್ಞಾನವುಂಟಾಗಲಿ ಎಂಬ ಉದ್ದೇಶದಿಂದ ಬೋಧಾನಂದ ಯತೀಶ್ವರರು "ವೈಮಾನಿಕ ಪ್ರಕರಣ"ಕ್ಕೆ "ಬೋಧಾನಂದ ವೃತ್ತಿ" ಎಂಬ

ಮನೋಹರವಾದ ವ್ಯಾಖ್ಯಾನವನ್ನು ಶಾಸ್ತ್ರಕ್ಕನುಸಾರವಾಗಿ ಬರೆದಿದಾರೆ. ಈ ವ್ಯಾಖ್ಯಾನವು ಪಾರಿಭಾಷಿಕ ರೂಪವಾಗಿರುವುದರಿಂದ (ಸಾಂಕೇತಿಕ ಶಬ್ದ ಭೂಯಿಷ್ಠವಾಗಿರುವುದರಿಂದ—Full of Technical terms) ಪಾಣಿನೀಯ ಗ್ರಂಥಗಳಿಗೆ ಮಾಡಿರುವ ರೀತಿಯಂತೆ ಲಕ್ಷಣ ವಿಧಾನದಿಂದ ಸ್ಪಷ್ಟವಾಗಿ ವ್ಯಾಖ್ಯಾನ ಮಾಡುವುದಕ್ಕೆ ಆಗುವುದಿಲ್ಲ.

ಪ್ರಾರಂಭಿಸಬೇಕೆಂದು ಇಷ್ಟಪಟ್ಟಿರುವ ಗ್ರಂಥಕ್ಕೆ ಯಥಾಕ್ರಮವಾಗಿ ಅಡ್ಡಿ ಆತಂಕಗಳಿಲ್ಲದೆ ನಿಯಮಾನುಸಾರವಾಗಿ ಪರಿಸಮಾಪ್ತಿ, ವಿಸ್ತಾರ ಮತ್ತು ಪ್ರಚಾರವು ಉಂಟಾಗಲೆಂಬ ಉದ್ದೇಶದಿಂದ ಶಿಷ್ಯರಿಗೂ ಉಪದೇಶ ಮಾಡುವುದಕ್ಕೋಸ್ಕರ ಶಿಷ್ಯರ ಹಿತವಳಿಕೆಗೋಸ್ಕರ ಶಾಸ್ತ್ರಕ್ರಮವನ್ನನುಸರಿಸಿ ಆದರದಿಂದ ಭರದ್ವಾಜ ಮಹರ್ಷಿಗಳು ಹಿಂದಿನ ಶಿಷ್ಟರಾದವರ ಪದ್ಧತಿಯನ್ನನುಸರಿಸಿ ತಾವೂ ಮಂಗಳವನ್ನು ಮಾಡಬೇಕೆಂದು ಯೋಚಿಸಿ "ಯದ್ವಿಮಾನ ಗತಾಸ್ಮರ್ಮೇ" ಎಂಬ ಶ್ಲೋಕದಿಂದ ಕ್ರಮವಾಗಿ ತಮ್ಮ ಇಷ್ಟದೇವತೆಯ ನಮಸ್ಕಾರ ರೂಪವಾದ ಮಂಗಳವನ್ನು ಮಾಡಿದ್ದಾರೆ. ಬ್ರಹ್ಮನ ಅನುಗ್ರಹದಿಂದ ವೇದಗಳೆಲ್ಲವನ್ನೂ ಪಡೆದಿರುವ ದಯಾಶಾಲಿಯಾದ ಇವರು ತಮ್ಮ ಗ್ರಂಥದಲ್ಲಿ ವಿಷಯ, ಪ್ರಯೋಜನ ಸಂಬಂಧ ಮತ್ತು ಅಧಿಕಾರಿಗಳು ಎಂಬ ಅನುಬಂಧ ಚತುಷ್ಟಯಂಗಳನ್ನು ಪ್ರಕರಣ ಮತ್ತು ಸಂದರ್ಭಗಳಿಂದ ಸೂಚಿಸಿದಾರೆ.

ಭರದ್ವಾಜ ಮಹರ್ಷಿಗಳು ಆ ವೇದವೆಂಬ ಸಮುದ್ರವನ್ನು ಚೆನ್ನಾಗಿ ಕಡೆದು ಎಲ್ಲರಿಗೂ ಅತ್ಯಾವಶ್ಯಕವಾಗಿ ಬೇಕಾದ ಫಲವನ್ನು ಕೊಡುವ "ಯನ್ತ್ರಸರ್ವಸ್ವ" ಎಂಬ ಪುಸ್ತಕ ರೂಪವಾದ ಬೆಣ್ಣೆಯನ್ನು ಹೊರತೆಗೆದು ಕೊಟ್ಟಿದ್ದಾರೆ. ನಲವತ್ತು ಅಧಿಕಾರಗಳುಳ್ಳ "ಯನ್ತ್ರಸರ್ವಸ್ವ" ವೆಂಬ ಆ ಪುಸ್ತಕದಲ್ಲಿ ಬೇರೆ ಬೇರೆ ವಿಮಾನಗಳ ವೈಚಿತ್ರ್ಯ ಮತ್ತು ರಚನೆಯ ಕ್ರಮಗಳನ್ನು ಬೋಧಿಸುವ ಆ ಗ್ರಂಥದಲ್ಲಿ ಎಂಟು ಅಧ್ಯಾಯಗಳೂ, ಐದುನೂರು ಸೂತ್ರಗಳೂ ಮತ್ತು ಒಂದುನೂರು ಅಧಿಕರಣಗಳೂ ಇವೆ. ಮತ್ತು ಆಕಾಶಯಾನ ವಿಮಾನವು ಮುಖ್ಯವಾಗಿ ಹೇಳಲ್ಪಟ್ಟಿದೆ. ಇಂತಹ "ವೈಮಾನಿಕಪ್ರಕರಣ"ವನ್ನು ಭಗವಂತರಾದ ಭರದ್ವಾಜ ಮಹರ್ಷಿಗಳು ತೋರಿಸಿ ಸ್ಪಷ್ಟವಾಗಿ ಹೇಳಿದಾರೆ.

ಅದರಲ್ಲಿ ಈಗ ಮೊದಲು ಮಂಗಳ ಶ್ಲೋಕದ ತಾತ್ಪರ್ಯವು ಚೆನ್ನಾಗಿ ವಿವರಿಸಲ್ಪಡುತ್ತದೆ. ಉತ್ತರ ತಾಪನೀಯ, ಶೈಬ್ಯಪ್ರಶ್ನ, ಕಠ ಮತ್ತು ಮಾಣ್ಡೂಕ್ಯ ಉಪನಿಷತ್ತುಗಳಲ್ಲಿ ಯಾವ "ಓಂ" ಕಾರವು ಪರ ಮತ್ತು ಅಪರವೆಂಬ ವಿಭಾಗಗಳಿಂದ ವರ್ಣಿಸಲ್ಪಟ್ಟಿದೆಯೋ, ಮತ್ತು ಮೇಲೆ ಮೇಲೆ ಹತ್ತಿ ಹೋಗಬೇಕೆಂಬ ಆಸೆಯುಳ್ಳವರ ಬ್ರಹ್ಮಪ್ರಾಪ್ತಿಗೋಸ್ಕರವಾಗಿ ಹೇಳಲ್ಪಟ್ಟಿದೆಯೋ ಅದನ್ನೇ ಭರದ್ವಾಜ ಮಹರ್ಷಿಗಳು ಈ ಮಂಗಳಾಚರಣದಲ್ಲಿ ಓಂ ರೂಪವಾದ ಬ್ರಹ್ಮನ ವಿಮಾನವೆಂದು ವರ್ಣಿಸಿದ್ದಾರೆ. ಈ ಓಂ ಕಾರ ರೂಪವಾದ ಬ್ರಹ್ಮವು ವೇದಗಳಲ್ಲಿ ಉಪನಿಷತ್ ಎಂಬ ಭಾಗದಲ್ಲಿ ವಾಚ್ಯಾರ್ಥ ಮತ್ತು ಲಕ್ಷ್ಯಾರ್ಥವೆಂಬುದಾಗಿ ಎರಡು ವಿಧವಾಗಿ ವಿಭಾಗಿಸಲ್ಪಟ್ಟಿದೆ. ಪ್ರಣವ ಅಥವಾ ಓಂ ಕಾರದ ಅ (ಕಾರ) ಮಾತ್ರ ಅಥವಾ ವಸ್ತುರೂಪವಾದ ನಾಲ್ಕನೆಯ ಅರ್ಧವೇ ಲಕ್ಷ್ಯಾರ್ಥವೆಂದು ಹೇಳಲ್ಪಡುತ್ತದೆ. ಅದೇನೇ ಅಖಂಡ ಏಕರಸರೂಪವಾದ ಪರಮಾತ್ಮನೆಂದೂ ಹೇಳಲ್ಪಡುತ್ತದೆ. ಈ "ಓಂ" ಕಾರ ರೂಪ ಆಲಂಬನವೇ "ಏತದಾಲಮ್ಬನಂಶ್ರೇಷ್ಠ ಮೇತದಾಲಮ್ಬನಂ ಪರಂ" ಎಂಬ ಉಪನಿಷತ್ತಿನ ವಾಕ್ಯದಂತೆ ಶ್ರೇಷ್ಠವಾಗಿದೆ ಮತ್ತು ಉಪಾಸಕರಿಗೆ ಭಕ್ತಿಯಿಂದ ಹೊಂದಲು ಯೋಗ್ಯವಾದ ಆ ಪರಮಪದವಾಗಿದೆ.

ಇದರಲ್ಲಿ ವಾಚಕರೂಪವಾದ ಪ್ರಣವವೇ (ಓಂ) ವಿಮಾನವೆಂದೂ ವರ್ಣಿಸಲ್ಪಟ್ಟಿದೆ. ಗುರುಗಳು ಉಪದೇಶಮಾಡಿರುವ ದಾರಿಯಿಂದ ಶಾಸ್ತ್ರೋಕ್ತವಾದ ಕ್ರಮವನ್ನನುಸರಿಸಿ ಮೇಲಕ್ಕೆ ಹತ್ತಿ ಯಾವ ಉಪಾಸಕನು ಬ್ರಹ್ಮಚರ್ಯಾದಿ ಸಾಧನಗಳಿಂದ ಯಾವ ಬ್ರಹ್ಮಪದವನ್ನು ಸೇರುತ್ತಾನೆಯೋ ಆ ಬ್ರಹ್ಮಪದವೇ ಈ ಮಂಗಳ ಶ್ಲೋಕದಲ್ಲಿ "ವಿಮಾನ" ವೆಂಬುದಾಗಿ ಹೇಳಲ್ಪಟ್ಟಿದೆ.

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ವೈಮಾನಿಕಪ್ರಕರಣ

(ಮುಂದುವರಿದದ್ದು.)

ಈ ಶ್ಲೋಕಗಳಲ್ಲಿ ಅದರ ಅರ್ಥವನ್ನು ತಿಳಿಸುವ ಎಂಟು ಪದಗಳು ಸ್ಮರಿಸಲ್ಪಟ್ಟಿವೆ. ಅವುಗಳಲ್ಲಿ ದ್ವಿತೀಯ ಪದದಿಂದ ಮುಮುಕ್ಷುಗಳು ಚೆನ್ನಾಗಿ ಹೇಳಲ್ಪಟ್ಟಿದಾರೆ. ಆ "ಓಂ" ಕಾರವೇ ಕರ್ತೃವಾಚಕ ಅಂದರೆ ಜಗತ್ಕರ್ತೃವಾದ ಪರಮೇಶ್ವರವಾಚಕ ಮತ್ತು ಜೀವವಾಚಕವೆಂದೂ ಹೇಳಲ್ಪಡುತ್ತದೆ. ಇಲ್ಲಿ ಯಾವ ವಿಮಾನ ಪದಪ್ರಾಪ್ತಿ ವಿಷಯದಲ್ಲಿಯೂ ಓಂ ಕಾರವು ವಾಚಕವೆಂದು ನಿಶ್ಚಯಿಸಲ್ಪಟ್ಟಿದೆಯೋ ಇಲ್ಲಿ ಮಂಗಳಾಚರಣದಲ್ಲಿಯೂ ಅದೇ ವಿಮಾನ ರೂಪದಿಂದ ಚೆನ್ನಾಗಿ ವರ್ಣಿಸಲ್ಪಟ್ಟಿದೆ. ಈ ಪೊದಲನೆಯ ಪದವೇ ಅಂದರೆ ಬ್ರಹ್ಮಾತ್ಮನ ಪ್ರಥಮ ಪ(ಪಾ)ದ ಅಥವಾ ಓಂ ಕಾರದಲ್ಲಿ ಆಕಾರ ಕರ್ತೃ ವಿಶೇಷಣವಾಗಿದೆ. ತುರೀಯ ಪದ ಅಂದರೆ ಬ್ರಹ್ಮಾತ್ಮನ ನಾಲ್ಕನೇ ಪಾದ ಅಥವಾ ಓಂ ಕಾರದ ಅಮಾತ್ರರೂಪದಿಂದ ವಾಕ್ಕಿಗೂ ಮನಸ್ಸಿಗೂ ಗೋಚರವಾಗದೇ ಇರುವ, ಅವರ್ಣನೀಯವಾದ, ಮತ್ತು ಅಚಿನ್ತ್ಯ ಅಖಂಡ ಏಕರಸ ಉತ್ತಮ ಪ್ರಾಪ್ತವ್ಯಸ್ಥಾನವಾದ ಬ್ರಹ್ಮನನ್ನು ಹೇಳುತ್ತದೆ. ಇದು ಕರ್ಮಪದವೆಂದು ಶ್ಲೋಕದ ಅನ್ವಯಕ್ರಮವನ್ನನುಸರಿಸಿ ಹೇಳಲ್ಪಟ್ಟಿದೆ. ಇದೇ ವಿಮಾನದಿಂದ ಸಂಚರಿಸುವುದೂ ಮತ್ತು ಹೋಗಿ ಸೇರುವುದೂ ಎಂದೂ ಹೇಳಲ್ಪಟ್ಟಿದೆ. ವಾಚ್ಯಾರ್ಥ ಲಕ್ಷ್ಯಾರ್ಥಗಳಿಗೆ ಐಕ್ಯವನ್ನು ಬೋಧಿಸುವ ತೃತೀಯ ಪದವು ಅನ್ವಯಕ್ರಮವನ್ನನುಸರಿಸಿ ಸ್ಪಷ್ಟವಾಗಿ ಕ್ರಿಯಾಪದವೆಂದು ಹೇಳಲ್ಪಟ್ಟಿದೆ. ಈ ಮೂರೂ ಕರ್ಮಪದಕ್ಕೆ ಕ್ರಮವಾಗಿ ಮೂರು ವಿಶೇಷಣಗಳಾಗಿವೆ. ಪಂಚಮ ಪದವು ಪ್ರಸಿದ್ಧಿಯನ್ನು ಪ್ರಕಾಶಪಡಿಸುವುದಕ್ಕೋಸ್ಕರ ಹೇಳಲ್ಪಟ್ಟಿದೆ. ಅದೇ ಪ್ರಕಾರ ಆರನೇದೂ ಏಳನೇ ಪದವೂ ನಿತ್ಯಾನಂದವನ್ನೂ ಮತ್ತು ಎಂಟನೇ ಪದವು ಸಮಸ್ತ ವೇದಾಂತ-ಉಪನಿಷತ್ತುಗಳ ಮೂಲಕ ಮಾನವೀಯತ್ವ ಅಥವಾ ಪೂಜ್ಯತ್ವವನ್ನೂ ತಿಳಿಯಪಡಿಸುತ್ತವೆ.

ಮಂಗಳ ಶ್ಲೋಕದಲ್ಲಿ ಭರದ್ವಾಜ ಮಹರ್ಷಿಗಳು ಹೇಳಿರುವ "ನತ್ವಾ" ಎಂಬ ಪದವು ಅದರವನ್ನೂ ಮತ್ತು ನಮ್ರತೆಯನ್ನೂ ತೋರಿಸುತ್ತದೆ. ಇದರಿಂದ "ತತ್ತ್ವಮಸಿ" ಮೊದಲಾದ ಉಪನಿಷತ್ತುಗಳ ವಾಕ್ಯಾರ್ಥಗಳಿಂದ ಹೇಳಲ್ಪಟ್ಟಿರುವ ಬ್ರಹ್ಮಸ್ವರೂಪವನ್ನು ಕ್ರಮವಾಗಿ ತಿಳಿದುಕೊಳ್ಳಬೇಕು, "ಯದ್ವಿಮಾನಗತ" ಎಂಬಲ್ಲಿ ಪದಶಬ್ದದಿಂದ "ತತ್ತ್ವಮಸಿ ಶ್ವೇತಕೇತೋ" ಎಂಬ ಉಪನಿಷತ್ತಿನ 'ತ್ವಂ' ಪದಾರ್ಥವು ಹೇಳಲ್ಪಟ್ಟಿದೆ. ಬ್ರಹ್ಮಪರ ಪದವು 'ತತ್' ಪದದಅರ್ಥವನ್ನು ಹೇಳುತ್ತದೆ. 'ನತ್ವಾ' ಎಂಬ ಪದವು ಜೀವಬ್ರಹ್ಮಗಳಿಗೆ ಐಕ್ಯವನ್ನು ಹೇಳುವುದರೊಂದಿಗೆ ಸಂಬಂಧವನ್ನೂ ಸೂಚಿಸುವ 'ಅಸಿ' ಎಂಬುದರ ಅರ್ಥವನ್ನು ಸೂಚಿಸುತ್ತದೆ. ಈಪ್ರಕಾರವಾಗಿ ಶ್ಲೋಕದಿಂದ "ತತ್ತ್ವಮಸಿ" ಎಂಬ ವಾಕ್ಯದ ಅರ್ಥವು ನಿರೂಪಿಸಲ್ಪಟ್ಟಿದೆ. ಈ ಪ್ರಕಾರವಾಗಿ ಭರದ್ವಾಜ ಮಹರ್ಷಿಗಳು ಶಾಸ್ತ್ರಕ್ಕೆ ಅನುಸಾರವಾಗಿ ಮಂಗಳಾಚರಣವನ್ನು ಮಾಡಿ ಆ ಐಕ್ಯಾರ್ಥವನ್ನು ಅನುಸಂಧಾನವಾಡುವುದರ ಮೂಲಕ ಐಕ್ಯಾರ್ಥಾನುಸಂಧಾನರೂಪವಾದ ಮಂಗಳವನ್ನು ವಿಸ್ತಾರ ಪಡಿಸಿ ಚೆನ್ನಾಗಿ ನಿರೂಪಿಸಿದಾರೆ. ಭರದ್ವಾಜ ಮಹರ್ಷಿಗಳು ಶಾಸ್ತ್ರಕ್ರಮದಂತೆ ಮಂಗಳವನ್ನು ಮಾಡಿ ಎರಡನೆಯ ಶ್ಲೋಕದಿಂದ ಪೂರ್ವಾಚಾರ್ಯರನ್ನೂ ಮತ್ತು ಅವರಗ್ರಂಥಗಳನ್ನೂ ಹೇಳಿದಾರೆ. ನಾನು ವಿಶ್ವನಾಥಾಚಾರ್ಯರು ಹೇಳಿರುವ ಅವರ ಹೆಸರನ್ನು ಕ್ರಮವಾಗಿ ಹೇಳುವೆನು. ನಾರಾಯಣ, ಶೌನಕ, ಗರ್ಗ, ವಾಚಸ್ಪತಿ, ಚಾಕ್ರಾಯಣಿ ಮತ್ತು ಧುಂಡಿನಾಥ, ಈ ಋಷಿಗಳು ತಾವೇ ಶಾಸ್ತ್ರಕಾರರು, ವಿಮಾನಚನ್ದ್ರಿಕಾ, ವ್ಯೋಮಯಾನ ತನ್ತ್ರ, ಯನ್ತ್ರಕಲ್ಪ, ಯಾನಬಿನ್ದು, ಖೇಟಯಾನ ಪ್ರದೀಪಿಕಾ ಮತ್ತು ವ್ಯೋಮಯಾನಾರ್ಕಪ್ರಕಾಶ. ಇವು ಆರುಶಾಸ್ತ್ರಗಳು ಕ್ರಮವಾಗಿ ವಿಶೇಷ ಜ್ಞಾನಿಗಳಾದ ನಾರಾಯಣ ಮೊದಲಾದ ಋಷಿಗಳಿಂದ ಹೇಳಲ್ಪಟ್ಟಿವೆ. ದಯಾನಿಧಿ ಭರದ್ವಾಜ ಮಹರ್ಷಿಗಳು ಈ ಶಾಸ್ತ್ರಗಳನ್ನು ಬಹಳ ಚೆನ್ನಾಗಿ ವಿಚಾರಮಾಡಿ ಸರ್ವಲೋಕೋಪಕಾರಕವಾದ "ವೈಮಾನಿಕ ಪ್ರಕರಣ" ವನ್ನು ಪಾರಿಭಾಷಿಕ ರೂಪದಿಂದ ವಿಸ್ತಾರವಾಗಿ ಮಾಡಿದಾರೆ.

ಹೀಗೆ ಲಕ್ಷಣಾಧಿಕರಣ

ಅಥವಿಮಾನ ಶಬ್ದಾರ್ಥವಿಚಾರಃ

ಸೂತ್ರ— ವೇಗಸಾಮ್ಯಾದ್ವಿಮಾನೋಽನ್ನಜಾನಾಂ ॥

ಪಕ್ಷಿಗಳ ವೇಗಕ್ಕೆ ಸಮಾನವಾದ ವೇಗವುಳ್ಳದ್ದರಿಂದ ಇವುಗಳಿಗೆ ವಿಮಾನಗಳೆಂದು ಹೆಸರು.

ಈ ಸೂತ್ರದಲ್ಲಿ "ಅನ್ನಜಾನಾಂ"—ಮೊಟ್ಟೆ ಒಡೆದು ಹುಟ್ಟುವ ಪ್ರಾಣಿಗಳು—ಎಂಬ ಪದದಿಂದ ಹದ್ದು ಮೊದಲಾದ ಪಕ್ಷಿಗಳು ಹೇಳಲ್ಪಡುತ್ತವೆ. ಆಕಾಶದಲ್ಲಿ ಸಂಚರಿಸುವುದರಲ್ಲಿ ಹಕ್ಕಿಗಳ ವೇಗದಶಕ್ತಿಯನ್ನು ಯಾವುದು ತನ್ನ ವೇಗದಿಂದ ಗಣಿತದ ಸಂಖ್ಯೆಯ ಮೂಲಕ ವಿಶೇಷಾಕಾರವಾಗಿ ಅಳೆಯುವುದರಲ್ಲಿ ಸಮರ್ಥವಾಗಿದೆಯೋ ಅದು ವಿಮಾನವು. ವೇಗಸಾಮ್ಯದಿಂದ ಪಕ್ಷಿಗಳ ಅಳತೆಯು—ವಿ-ಪಕ್ಷಿ, ಮಾನ-ಅಳತೆ—ಆಗುವುದರಿಂದ ಅಥವಾ ಶಬ್ದಶಾಸ್ತ್ರವನ್ನನುಸರಿಸಿ "ವಿಮಾನ" ಎಂದು ಹೇಳಲ್ಪಡುತ್ತದೆ.

ಅಥವಾ ಆಕಾಶದಲ್ಲಿ ಸಂಚರಿಸುವುದರಲ್ಲಿ ಹದ್ದು ಮೊದಲಾದ ಪಕ್ಷಿಗಳ ವೇಗದ ಸಮಾನತೆಯು ಕ್ರಮವಾಗಿ ಯಾವುದರ ವೇಗದಿಂದ ಆಗುತ್ತದೆಯೋ ಅದು "ವಿಮಾನ" ಎಂದು ಹೇಳಲ್ಪಡುತ್ತದೆ. ವಿಮಾನದ ಅರ್ಥವನ್ನು ನಿರ್ಣಯಿಸುವುದರಲ್ಲಿ ಈ ಪ್ರಕಾರವಾದ ಭಾಗವುಳ್ಳದ್ದು ವಿಮಾನಶಬ್ದವು.

ಆಕಾಶಮಂಡಲದಲ್ಲಿ ಸಂಚಾರಮಾಡುವುದರಲ್ಲಿ ಯಾವವುಗಳಿಗೆ ಪಕ್ಷಿಗಳೊಂದಿಗೆ ಸಮಾನತೆ ಇರುವುದೋ ಅವು ಯಾನಶಾಸ್ತ್ರ ವಿಶಾರದರಾದ ಪ ತರಿಂದ "ವಿಮಾನ" ಎಂದು ಹೇಳಲ್ಪಟ್ಟಿವೆ ಎಂದು **ಲಲ್ಲಾಚಾರ್ಯರು** ಹೇಳುತ್ತಾರೆ.

ನೆಲ, ನೀರು ಮತ್ತು ಆಕಾಶಗಳಲ್ಲಿ ಪಕ್ಷಿಗಳ ವೇಗದಂತೆ ತಾನೇ ಯಂತ್ರದ ಮೂಲಕ ಯಾವುದು ಸಂಚರಿಸುವುದರಲ್ಲಿ ಸಮರ್ಥವಾಗಿದೆಯೋ ಅದು 'ವಿಮಾನ' ವೆಂದು ಹೇಳಲ್ಪಟ್ಟಿದೆ ಎಂದು **ನಾರಾಯಣಾಚಾರ್ಯರು** ಹೇಳುತ್ತಾರೆ.

ಆಕಾಶಮಂಡಲದಲ್ಲಿ ಒಂದುಸ್ಥಾನದಿಂದ ಮತ್ತೊಂದು ಸ್ಥಾನಕ್ಕೆ ಹೋಗಲು ಯಾವುದು ಸಮರ್ಥವಾಗಿದೆಯೋ ಅದನ್ನು ಯಾನಶಾಸ್ತ್ರಜ್ಞರು "ವಿಮಾನ" ಎಂದು ಹೇಳುತ್ತಾರೆ ಎಂದು **ಶಂಖಾಚಾರ್ಯರು** ಹೇಳುತ್ತಾರೆ.

ಆಕಾಶದಲ್ಲಿ ಒಂದು ದೇಶದಿಂದ ಮತ್ತೊಂದು ದೇಶಕ್ಕೂ, ಒಂದು ದ್ವೀಪದಿಂದ ಮತ್ತೊಂದು ದ್ವೀಪಕ್ಕೂ, ಮತ್ತು ಲೋಕದಿಂದ ಲೋಕಕ್ಕೂ ಹೋಗತಕ್ಕದ್ದನ್ನು ಉತ್ತಮರಾದ ಯಾನಶಾಸ್ತ್ರದ ವಿದ್ವಾಂಸರು "ವಿಮಾನ" ಎಂದು ಹೇಳುತ್ತಾರೆ ಎಂದು **ವಿಶ್ವಂಭರಾಚಾರ್ಯರು** ಹೇಳುತ್ತಾರೆ.

ಶಾಸ್ತ್ರಾನುಸಾರವಾಗಿ ಈ ಪ್ರಕಾರ ವಿಮಾನ ಶಬ್ದಾರ್ಥವನ್ನು ಹೇಳಿದಮೇಲೆ ವಿಮಾನರಹಸ್ಯ ವಿಚಾರವು ಈಗ ಬರೆಯಲ್ಪಡುತ್ತದೆ.

ಯನ್ತ್ರಾಧಿಕಾರಾಧಿಕರಣ

ಸೂತ್ರ : ರಹಸ್ಯಜ್ಞೋಽಧಿಕಾರೀ.

ರಹಸ್ಯವನ್ನು ತಿಳಿದವನು ವಿಮಾನವನ್ನು ನಡೆಯಿಸುವುದರಲ್ಲಿ ಅಧಿಕಾರಿಯಾಗುತ್ತಾನೆ, ಎಂದು ಸೂತ್ರಕ್ಕೆ ಅರ್ಥ,

ಶಾಸ್ತ್ರಗಳ ಮೂಲಕ ಹೇಳಲ್ಪಟ್ಟಿರುವ 32 ರಹಸ್ಯಗಳೇ ಯಾನಗಳನ್ನು ನಡೆಸುವ ಕಾರ್ಯಕ್ಕೆ ಸಾಧಕಗಳಾಗುತ್ತವೆ. ಪೂರ್ವಕಾಲದಲ್ಲಿ ಇದನ್ನು ಹೇಳಿದ ವಿದ್ವಾಂಸರು ಯಾವ್ದನ್ನು ಹೇಳಿದರೋ ಅದು ಸೂತ್ರದ ಮೊದಲನೆಯ ಪದದಿಂದ ಸೂಚಿಸಲ್ಪಡುತ್ತದೆ. ಈ 32 ರಹಸ್ಯ ವಿಜ್ಞಾನಗಳನ್ನು ಯಾರು ಶಾಸ್ತ್ರದಿಂದ ತಿಳಿದುಕೊಂಡಿದಾನೆಯೋ ಅವನೇ ವಿಮಾನದ ಅಧಿಕಾರಿ ಎಂದು ಎರಡನೆಯ ಪದದಿಂದ ಹೇಳಲ್ಪಟ್ಟಿದೆ. ಇದರಿಂದ ರಹಸ್ಯಜ್ಞಾನ ವಿಲ್ಲದವನು ಯಾನವನ್ನು ನಡೆಸುವ ಕೆಲಸಕ್ಕೆ ಅಧಿಕಾರಿಯಾಗಲಾರನು ಎಂದು ಸ್ಪಷ್ಟವಾಗಿ ನಿರ್ಣಯಿಸಲ್ಪಟ್ಟಿದೆ.

(ಮುಂದುವರೆಯಂವದು)

MAHARSHI BHARADWAJA ON GEMS

महर्षि भरद्वाज प्रणीत

रत्न प्रदीपिका

"LIGHT ON GEMS"

अ. १७ सू. १ वज्राश्च

DIAMONDS

बोधानन्दवृत्ति श्लोकाः ॥

निरूप्य षोडशाध्याये पंचाशीति प्रभेदतः ।
राजमुक्ताफलादीनां रूपजात्यादिनिर्णयम् ॥
अस्मिन्सप्तदशाध्याये वज्राणांचतथैवहि ।
निर्भेदुरूपजात्यादीन्सूत्रोयंपरिकीर्तितः ॥
पदद्वयंभवेदस्मिन्वज्रनिर्णयबोधकम् ।
तत्रादिमपदाद्वज्रसामान्यस्संप्रदर्शितः ॥
तकारात्तज्जातिरूपगुणभेदाश्चसूचिताः ।
पदार्थमेवं कथितं विशेषार्थोधुनोच्यते ॥

The above is the first Sutra of the seventeenth chapter of a famous work called' "Ratnapradeepika"(रत्नप्रदीपिका). The sixteenth chapter of the same work deals with pearls (मुक्ताफल), and describes the eighty-five kinds into which they are divided, such as Rajamuktaphala (राजमुक्ताफल) literally pearl belonging to Royal class, and so on.

In the present chapter the author deals with Diamonds (precious stones) and describes their classes, properties etc. The above Sutra is composed for this purpose. In this aphorism there are two words defining diamonds. The first word viz. Vajrah (वज्राः) suggests diamonds in general, and the second viz. च decribes the classes, the properties etc of diamonds. This is the ordinary meaning of the Sutra. The explanatory meaning goes as follows :

वज्राश्चतुर्विधाः प्रोक्ताश्शौनकादिमहर्षिभिः ।
खनिजाः कुळजाश्चैव शिलजाः कृतकाइति ॥
तेषां शास्त्रेवर्णजातिरूपभेदादयःक्रमात् ।
प्रदर्शिताविशेषेणस्वानुभूत्या यथामिति ॥

The Maharshis such as Shounaka and so on, have divided diamonds into four classes viz Khanija (खनिज), Kulaja (कुळज), Shilaja (शिलज) and Kritaka (कृतक). The above Maharshis, having worked at these four kinds of diamonds, realized their distinctive properties and put their experiences very clearly and briefly in Shastras. Out of such Shastras, the Shounakeeya (शौनकीय) says,

तदुक्तंशौनकीये ॥

सू ॥ अथवज्राण्यवक्ष्यामः खनिजाः कुळजाश्शिलजाः कृतकाश्चेति । तेषां चत्वारोवर्णा ब्रह्म क्षत्रिय वैश्य शूद्र भेदात्पुनः प्रतिवर्णाश्चपंचविंशतिः पंचविंशति-ष्वङ्गेष्वङ्गुष्ठाद्यस्य पंचोत्तरशतभेदा वज्राणामिति ॥

माणिभद्रकारिका ॥

मुक्ताफलस्वरूपं तज्जातिभेदविनिर्णयम् ।
पूर्वाध्याये वर्णितंस्याद्विशेषेण यथाक्रमम् ॥
अथेदानीं वज्रजाति प्रभेदोत्र निरूप्यते ।
आनन्तर्यार्थवाचीयादथशब्द इतिस्मृतः ॥
आदौसामान्यतो वज्रजातिभेदो निरूपितः ।
ब्रह्मक्षत्रादिभेदेन वर्णभेदस्ततःपरम् ॥
तेषामेवविशेषेण चातुर्वर्ण्यक्रमात् पुनः ।
जातिप्रभेदोनिर्णीतः एकोत्तरशतंक्रमात् ॥
चतुर्विधानां वज्राणां यथामिति समासतः ।
एवं सूत्रेणनिर्णीतावर्णजात्युपजातयः ॥ इति ॥

The Shounaka above quoted also corroborates the fact that there are four castes or classes; in Diamonds. For this Shounaka Sutra, there is an elaborate commentary, viz.

Manibhadrakarika (मणिभद्रकारिका). We give the purport of a few verses from that commentary here, thus. In the previous chapter of Shounaka Sutra, pearls are dealt with. In this chapter diamonds will be treated. In this Sutra, the word अथ is आनन्तर्यार्थबोधक in introducing the sequel. From अथवज्राण्यष्ट-धाः to कृतकाश्चेति the Sutra says that there are four kinds in diamonds. By mentioning the wordings 'चत्वारोवर्णाः' the four colours or classes, Brahma, Kshatriya, Vysya, Sudra (ब्रह्म, क्षत्रिय, वैश्य, शूद्र) are attributed to diamonds. Then the number of kinds of diamonds belonging to each class is defined. Each of Brahma, Kshatriya and Vysys classes has twenty-five varieties of diamonds, a d the Sudra class has twenty six. So in total there are one hundred and one varieties of diamonds. The Shounaka Sutra describes each of these varieties according to its Varna Krama (वर्णक्रम). But the four ordinary and representative ones of these classes will be treated below.

चातुर्विध्यं तु वज्राणां खनिजादिप्रभेदतः ।
यदुक्तं तत्स्वरूपोक्तसंग्रहेणनिरूप्यते ॥

तदुक्तं सांबेन ॥

श्वेतमृत्तिकादिखनिजेष्वाविर्भूतास्वभावतः ।
खेवजाः खनिजाः श्रोक्ताश्चतस्त्रोविदांवरैः ॥
तत्रोद्भवश्चेतमृत्तु सप्तमीसा कुळास्मृता ।
तद्गर्भकोशसंजाताः कुळजा इति वर्णिताः ॥
क्षिंवका स्वच्छाचुका सोमा शंखवर्णा कुळातथेति
पार्थिवनिघंटुः ॥
ब्रह्मस्फाटिक संजात वज्रास्तुशिलजाइत्स्मृताः ॥
तदुक्तम् ॥
धारागर्भोनीरवर्णो ब्रह्मस्फाटिक इत्यपीति
शिलार्णवनिघंटुः ॥

पाचकादिषु यंत्रेषु क्षारक्षारमृदादिभिः ।
क्रियन्तेये पाकभेदात्कृतका इतितेस्मृताः ॥

The description of diamonds, according to the classes into which they are divided, will be briefly given here.

On this point Samba Muni (सांबमुनि) says :

Those diamonds which are naturally produced in mines of (अभ्रक) mica and so on are called Khanija Vajras (खनिजवज्राः), or literally mine-diamonds, by those that are well versed with the nature of diamonds.

There are sixteen varieties of (श्वेतमृत्तिका) white mud of which the seventh is named as Kula (कुळा). Those diamonds that are produced in the womb (गर्भकोश) of this mud, are called (कुळजवज्राः). The Parthiva Nighantu or Dictionary says that this mud is given the five names (क्षिंवका, स्वच्छाचुका, सोमा, शंखवर्णा & कुळा) Kshvinka, Swachchanuka, Soma, Sankhavarna and Kula.

Those diamonds that are produced in the mines of sphatika (स्फाटिक) stones (quartz) belonging to Brahma class are called Silaja (शिलज) diamonds or literally diamonds produced from stones (quartz).

The Silarnava-Nighantu says that those sphatika silas have three names Dharagarbha (धारागर्भ), Neeravarna (नीरवर्ण), and Brahma sphatika (ब्रह्मस्फाटिक).

Those diamonds that are manufactured in machines such as Pachaka (पाचक), and with the ingredients such as alum, white mud and so on are called Kritaka or artificial diamonds (कृतकवज्राः).

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(Continued from last issue)

एवं चतुर्विधाः प्रोक्तावज्रास्तेषु समासतः ।
आदौ कृतकवज्रस्वरूपं वक्तुं यथामति ॥
पदार्थान्संग्रहस्यामि तत्क्रियाहीप्यथाक्रमम् ।
श्वेतमूरपंचकं प्राणक्षारत्रयमतःपरम् ॥
शोणग्रावः किशोरश्च ब्रह्मस्फाटिक पंचकम् ।
नरदं नागपारंचैतेप्रोक्तास्तत्क्रियाविधौ ॥

तदुक्तं वज्रानुशासने ॥

श्वेतांबरो नागरक्षस्तथैव क्षारत्रयंशोणशिला किशोरः ।
मूरपंचकं स्फाटिकपंचकंचक्रमादिमे वज्रक्रियोपयुक्ताः॥
इत्यादि ॥

नारायणोपि ॥

कृतकवज्रोपयुक्त पदार्थानथ कीर्त्यते ।
प्राणक्षारत्रयं शोणग्रावस्स्फाटिकपंचकम् ॥
किशोरं मूरपंचकं च चापं रसमतःपरम् ।
सिंगं शुल्बद्वयं चैतेपदार्था वज्रकारकाः ॥ इत्यादि ॥

Diamonds have already been classified into four classes. Of them the description and the process of manufacturing the artificial (कृतक) diamonds will shortly be given here. Following is the list of ingredients necessary for preparing the artificial diamonds.

The list:

(1) Five kinds of gummy white mud, (2) Borax; (3) Alum; (4) salt; (5) the pebbles or pieces of stone that are found in the Sona river; (6) the gum that is found in shells of pearls; (7) five kinds of Brahma sphatika sila or white stone belonging to Brahma class (quartz of five kinds); (8) Vermilion, and (9) the mercury that is extracted from tin.

These are the ingredients that go to form artificial diamonds.

A shastraic work called 'Vajraanusasana', (वज्रानुशासन) affirms that the above are the ingredients to be used in manufacturing diamonds and gives a list as follows: they are: (1) Borax; (2) White mica; (3) Mercury or quick-silver of tin; (4) Kshara-thraya, ie, the three salts viz. alum, borax and common salt; (5) the pebbles of the river Sona; (6) the gum of the shells of pearls; (7) the five kinds of gummy white mud; (8) the five kinds of white stone.

Narayana Muni (नारायणमुनि) according to his experience gives a list of his own for this purpose for manufacturing diamonds thus.

The above quoted verses from कृतकवज्रोपयुक्त पदार्थानथ कीर्त्यते to वज्रकारकाः are extracted from a famous work called "Kalpanusasana" (कल्पानुशासन) by Narayana Muni, and they purport that those ingredients named in them are to be used in preparing artificial diamonds. There is a vyakhyana or commentary by name "Pada Sangraha Deepika" पदसंग्रहदीपिका to this work. This commentary gives the explanation of the ingredients named in these verses and we give the same here:

पदसंग्रहदीपिका

प्राणक्षारत्रयंनाम ॥

मनश्शोलः प्राणनाथः मृदुक्षारः क्षरवेल्लुतः ।
क्षमयार्थं प्रधानत्वा त्प्राणक्षारा इतिस्मृताः ॥
एतेषोडशधा प्रोक्ताः क्रियावज्रोपयोगिनः ।
एकद्वित्रिचतुस्संख्याका मुख्याश्चेष्विति वर्णिताः ।
प्राणक्षारत्रयमिति [illegible] विरूपितम् ॥

उक्तंहिक्षारकल्पे ॥

क्षारक्षार क्षरणारक्षयक्ष्मलवनाशनपूर्वकम् ।
वर्णवज्रत्वतां नीत्वा पश्चात्कर्मक्रियादिषु ॥
बाह्यन्ति क्षतोयक्षात्प्राणक्षारा इतीरिताः ।
तेषां षोडशनामानि निरूप्यन्ते यथाक्रमम् ॥
ऊषरो गालनो वायुगर्भो वर्णप्रदस्तथा ।
सामुद्रसैंधवशिलाविडाराः फटिकारकः ॥
सुवर्चः कार्मुकः कंजमौक्तिकाशुक्तिरेवच ।
वराटिका शंख इति प्राणक्षारास्तुषोडश ।
तत्र कृतवज्रोपयोगिनस्तुरितीरिताः ।
दग्धक्षारेषु फटिक गालनोषरसंज्ञकाः ।
सुवर्णत्वेन निर्णीताक्षयो दृढक्रियादिषु ॥ इत्यादि ॥

chemical work called 'Kshara Kalpa' (क्षारकल्प) deals with this subject very lucidly and elaborately. We have quoted here a few verses from that work for example.

A Prana-Kshara is that which by giving its natural properties to metals and so on, firstly frees them from impurities (मल), secondly converts them into gold, silver, diamonds or so, as the case may be, and lastly keeps them as such without losing their artificial properties by such actions as heating, beating, cutting and so on, to which they might be subjected. Shastras declare that there are sixteen such Ksharas. Following is their list, with explanation.

The explanation :—

Prana Kshaara : Pranakshaara (प्राण+क्षार =प्राणक्षार) they are called because they give the properties that are in them to metals and give them the other forms such as gold, silver, and pearls, diamonds. Since the gold or so that are thus formed are not allowed to lose their newly acquired properties by heating, beating, cutting etc, but are retained with their properties by these ksharas, they come to be called Prana (प्राण).

Again since these Kshaaras or salt satisfy the meanings of the two roots viz. प्रनप्राणने and मृक्षरणे in their actions, they are called Praana Kshaaras.

There are sixteen varieties in these Kshaaras. All these are useful in manufacturing artificial diamonds. The shastras declare that the first, the second and the ninth of the above sixteen Ksharas alone are the most useful distinctive ones in manufacturing artificial diamonds. It is these three that are meant here by saying Prana-Kshara-thraya or the three Prana Ksharas. A

Names of Ksharas or salts.	Explanation.
(1) ऊषर क्षार Ooshara Kshara	Salt of Ooshara a kind of saltish white mud.
(2) गालन क्षार Gaalana Kshara	Borax.
(3) वायुगर्भ क्षार Vayugarbha Kshara	Saltpetre.
(4) वर्णप्रद क्षार Varnaprada Kshara	Surma.
(5) सामुद्र क्षार Samudra Kshara	Common-salt.
(6) सैंधव क्षार Syndhava Kshara	A kind of rock salt.
(7) शिला क्षार Sila Kshara	Salt of rocks or stone.
(8) विडार क्षार Bidara Kshara	Bidara salt.
(9) फटिकार क्षार Phatikara Kshara	Alum.
(10) सुवर्च क्षार Suvarcha Kshara	Unknown.
(11) कार्मुक क्षार Karmuka Kshara	Unknown.

ವೈಮಾನಿಕಪ್ರಕರಣ

(ಮುಂದುವರೆದದ್ದು.)

ವಿಮಾನವನ್ನು ತಯಾರು ಮಾಡುವುದರಲ್ಲಿಯೂ, ಆಕಾಶವನ್ನು ಹತ್ತುವುದರಲ್ಲಿಯೂ, ನಡೆಯಿಸುವುದರಲ್ಲಿಯೂ, ನಿಲ್ಲಿಸುವುದರಲ್ಲಿಯೂ, ತಡೆಯುವುದರಲ್ಲಿಯೂ, ಹಾರಿಸುವುದರಲ್ಲಿಯೂ, ವಿಚಿತ್ರವಾದ ಗತಿಯನ್ನೂ ಮತ್ತು ವೇಗವನ್ನೂ ಕೊಡುವುದರ ನಿರ್ಣಯದಲ್ಲಿ ವೈಮಾನಿಕ ರಹಸ್ಯಾರ್ಥಜ್ಞಾನರೂಪವಾದ ಸಾಧನವಿಲ್ಲದೆ ಅಧಿಕಾರ ಸಂಸಿದ್ಧಿಯು ಉಂಟಾಗಲಾರದು ಎಂದು ಸೂತ್ರವು ಸೂಚಿಸುತ್ತದೆ. ಅಧಿಕಾರಸಂಸಿದ್ಧಿಗೋಸ್ಕರ ಆ ರಹಸ್ಯಗಳನ್ನು ಲಲ್ಲ ಮೊದಲಾದ ಆಚಾರ್ಯರು ಹಿಂದಿನ ಕಾಲದಲ್ಲಿ ಕ್ರಮವಾಗಿ " ರಹಸ್ಯ ಲಹರೀ " ಎಂಬ ಗ್ರಂಥದಲ್ಲಿ ಹ್ಯಾಗೆ ಹೇಳಿದಾರೆಯೋ ಹಾಗೆಯೇ ಇಲ್ಲಿ ಸಂಕ್ಷೇಪವಾಗಿ ಉದಹರಿಸುವೆನು.

ರಹಸ್ಯ ಲಹರಿಯಲ್ಲಿ ಹೀಗೆ ಹೆಳಲ್ಪಟ್ಟಿದೆ. ಮಾನ್ತ್ರಿಕ, ತಾನ್ತ್ರಿಕ, ಕೃತಕ, ಆನ್ತರಾಲಕ, ಗೂಢ, ದೃಶ್ಯ, ಅದೃಶ್ಯ, ಪರೋಕ್ಷ, ಅಪರೋಕ್ಷಕ, ಸಂಕೋಚ, ವಿಸ್ತೃತ, ವಿರೂಪಕರಣ, ರೂಪಾನ್ತರ, ಸುರೂಪ, ಜ್ಯೋತಿರ್ಭಾವ, ತಮೋಮಯ, ಪ್ರಲಯ, ವಿಮುಖಿ, ಮಹಾಶಬ್ದ ವಿಮೋಹನ, ಲಂಘನ, ಸಾರ್ಪಗಮನ, ಚಾಪಲ, ಸರ್ವತೋಮುಖಿ, ಪರಶಬ್ದಗ್ರಾಹಕ, ರೂಪಾಕರ್ಷಣ, ಕ್ರಿಯಾರಹಸ್ಯಗ್ರಹಣ, ದಿಕ್ಪ್ರದರ್ಶನ, ಆಕಾಶಾಹಾರ, ಜಲದರೂಪ, ಸ್ತಬ್ಧಕ, ಕರ್ಷಣ ಏಂಬ ಈ 32 ರಹಸ್ಯಗಳು ರಹಸ್ಯಲಹರಿಯಲ್ಲಿ ಹೇಳಲ್ಪಟ್ಟಿವೆ, ಕ್ರಮವಾಗಿ ಈ 32 ರಹಸ್ಯಗಳನ್ನೂ ಗುರುಮುಖವಾಗಿ ತಿಳಿದುಕೊಂಡು ಶಾಸ್ತ್ರಕ್ರಮದಂತೆ ಎಲ್ಲಾಕಾರ್ಯವನ್ನೂ ಪ್ರಾರಂಭಮಾಡಬೇಕು. ಯಾವನಿಗೆ ಗುರುಗಳಿಂದ ಕಲಿತು ಕೊಂಡಿರುವ ಈ ರಹಸ್ಯಾನುಭವವಿದೆಯೋ ಅವನೇ ವ್ಯೋಮಯಾನ ಅಂದರೆ ಆಕಾಶಯಾನ ವಿಮಾನವನ್ನು ನಡೆಸುವುದಕ್ಕೆ ಅಧಿಕಾರಿಯಾಗುವನು, ಬೇರೆಯವನು ಆಗಲಾರನು.

ಸಿದ್ಧನಾಥ ಆಚಾರ್ಯರಿಂದ ವರ್ಣಿಸಲ್ಪಟ್ಟಿರುವ ವಿಮಾನ ವಿಷಯಂಕವಾದ ಈ 32 ರಹಸ್ಯಗಳ ವಿವೇಚನೆಯನ್ನು ನಾನು ರಹಸ್ಯಜ್ಞಾನ ಸಿದ್ಧಿಗೋಸ್ಕರ ಸಂಕ್ಷೇಪವಾಗಿ ಹೇಳುವೆನು.

(1) ಮಾನ್ತ್ರಿಕ ರಹಸ್ಯ—

(ಮನ್ತ್ರಾಧಿಕಾರದಲ್ಲಿ ಹೇಳಿರುವ ರೀತಿಯನ್ನನುಸರಿಸಿ ಛಿನ್ನಮಸ್ತಾ, ಭೈರವೀ, ವೇಗಿನೀ, ಸಿದ್ಧಾಮ್ಬಾ ಮೊದಲಾದ ಮನ್ತ್ರಾನುಷ್ಠಾನಗಳಿಂದ ಹೊಂದಲ್ಪಟ್ಟ ಸಿದ್ಧಿಮಾರ್ಗಗಳಲ್ಲಿ ಹೇಳಲ್ಪಟ್ಟಿರುವ ಘಂಟಿಕಾ; ಪಾದುಕಾ, ದೃಶ್ಯಾದೃಶ್ಯ, ಮೊದಲಾದ ಶಕ್ತಿಗಳ ಮೂಲಕವೂ, ಹಾಗೆಯೇ ಸಿದ್ಧಾಮ್ಬಾ, ಓಷಧಿ, ಐಶ್ವರ್ಯ ಮೊದಲಾದ ಮನ್ತ್ರಾನುಷ್ಠಾನಗಳಿಂದಲೂ ಪ್ರಾಪ್ತವಾದ ಮನ್ತ್ರಶಕ್ತಿ (ವಿದ್ಯೆಯಿಂದಕೂಡಿದ ವಿಚಾರಶಕ್ತಿ) ಮತ್ತು ಕ್ರಿಯಾಶಕ್ತಿ ಮೊದಲಾದುವುಗಳಿಂದಲೂ ಕಲಾಸಂಯೋಜನೆಯು ಮೂಲಕ ಅಭೇದ್ಯತಾ, ಅಚ್ಛೇದ್ಯತಾ, ಅದಾಹ್ಯತಾ, ಅವಿನಾಶಿತಾ, ಮೊದಲಾದ ಗುಣಗಳಿಂದ ಕೂಡಿದ ವಿಮಾನ ರಚನಾರೂಪವಾದ ಕ್ರಿಯಾರಹಸ್ಯ.

(2) ತಾನ್ತ್ರಿಕರಹಸ್ಯ—

ಮಹಾಮಾಯಾ, ಶಮ್ಬರ ಮೊದಲಾದ ತಾನ್ತ್ರಿಕ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಹೇಳಿರುವ ಅನುಷ್ಠಾನ ಮಾರ್ಗದಿಂದ ಆಶಕ್ತಿಯ ಅನುಸಂಧಾನ ರಹಸ್ಯವೇ ತಾನ್ತ್ರಿಕ ರಹಸ್ಯ.

(3) ಕೃತಕರಹಸ್ಯ—

ವಿಶ್ವಕರ್ಮ, ಛಾಯಾಪುರುಷ, ಮನು, ಮಯ, (ಇವರೆಲರೂ ಪ್ರಾಚೀನ ವಿಮಾನ ಮೊದಲಾದ ಯಂತ್ರಗಳನ್ನು ಕಂಡುಹಿಡಿದವರು ಮತ್ತು ಆಯಾಶಾಸ್ತ್ರಗಳನ್ನೂ ಬರೆದವರು), ಮೊದಲಾದವರ ಶಾಸ್ತ್ರವನ್ನನುಷ್ಠಾನ ಮಾಡುವುದರಿಂದ ಆಯಾ ಶಕ್ತಿಗಳ ಅನುಸಂಧಾನ, ಧ್ಯಾನ, ತಾತ್ಕಾಲಿಕ ಸಂಕಲ್ಪ ಅಂದರೆ ಹೊಸದಾದ ಕಲ್ಪನೆಯನ್ನನುಸರಿಸಿ ವಿಮಾನ ರಚನಾಕ್ರಮರಹಸ್ಯವು.

(4) ಆನ್ತರಾಲರಹಸ್ಯ—

ಆಕಾಶ ಪರಿಧಿ ಮಂಡಲದ ಶಕ್ತಿಗಳ ಸಂಧಿಸ್ಥಾನಗಳಲ್ಲಿ ಯಾವಾಗ ವಿಮಾನವು ನುಗ್ಗುತ್ತದೆಯೋ ಆವಾಗ ಎರಡು ಶಕ್ತಿಗಳ ಸಮ್ಮರ್ದನದಿಂದ ವಿಮಾನವು ಜೋರುಜೋರಾಗುತ್ತದೆ ಅಥವಾ ಮುರಿದು ಬೀಳುತ್ತದೆ. ಆದುದರಿಂದ ವಿಮಾನವು ಸುರಧಾಮ್ಧ್ಯ ಪ್ರವೇಶವಾಗುವ ಸೂಚನೆಯನ್ನು ಕೊಡೋಣದರಿಂದ ಆ ಮಧ್ಯಪ್ರದೇಶಗಳಲ್ಲಿ ಪ್ರವೇಶಿಸದಹಾಗೆ ತಡೆಗಟ್ಟಿ, ಸಲ್ಲಿಸುವ ರಹಸ್ಯವೇ ಆನ್ತರಾಲರಹಸ್ಯ.

(5) ಗೂಢರಹಸ್ಯ—

ವಾಯುತತ್ತ್ವ ಪ್ರಕರಣದಲ್ಲಿ ಹೇಳಲ್ಪಟ್ಟಿರುವ ರೀತಿಯಂತೆ ವಾತಸ್ತಂಭದ ಎಂಟನೇ ಪರಿಧಿಯು ರೇಖಾಮಾರ್ಗದ ಯಾಸಾ, ವಿಯಾಸಾ, ಪ್ರಯಾಸಾ ಮೊದಲಾದ ವಾತಶಕ್ತಿಗಳಿಂದ ಸೂರ್ಯಕಿರಣದ ಮಧ್ಯದಲ್ಲಿರುವ ಕತ್ತಲೆಯ (ಅಂಧಕಾರ) ಶಕ್ತಿಯನ್ನು ಆಕರ್ಷಣೆ ಮಾಡಿ ಅದನ್ನು ಸೇರಿಸಿ ವಿಮಾನಾಚ್ಛಾದನವನ್ನು ಮಾಡುವ ರಹಸ್ಯ.

(6) ದೃಶ್ಯಕರಹಸ್ಯ—

ಆಕಾಶಮಂಡಲದಲ್ಲಿ ವಿದ್ಯುತ್ಕಿರಣ (ಮಿಂಚು) ಮತ್ತು ವಾತಕಿರಣ (ಗಾಳಿಯ ಅಲೆ) ಇವುಗಳೆರಡರಶಕ್ತಿಯನ್ನೂ ಒಟ್ಟಿಗೆ ಕದಡಿಸುವುದರಿಂದ ಉಂಟಾದ ಬಿಂಬವನ್ನು (image) ತಯಾರಿಸುವ ಶಕ್ತಿಯಿಂದ ವಿಮಾನ ಪೀಠದ ಮುಂದು ಗಡೆಯ ಭಾಗದ ಪ್ರಾಪಂಚಿಕ ವ್ಯಾಪಾರವನ್ನು ತೋರಿಸುವ ದರ್ಪಣವೆಂಬ ಬಿಲದಲ್ಲಿ (ವಿಶ್ವಕ್ರಿಯಾದರ್ಪಣ ಬಿಲ) ಪ್ರತಿಫಲಿಸುವ (Reflection) ವ್ಯಾಪಾರ (ಕೆಲಸ–ಕ್ರಿಯೆ) ವನ್ನು ಮಾಡಿ ಬಳಿಕ ಅದರ ಪ್ರಕಾಶವನ್ನು ಕೂಡಿಸುವುದರಿಂದ ಮಾಯಾವಿಮಾನವನ್ನು ತೋರಿಸುವ ರಹಸ್ಯ.

(7) ಅದೃಶ್ಯಕರಹಸ್ಯ—

ಶಕ್ತಿತನ್ತ್ರದಲ್ಲಿ ಹೇಳಿರುವಂತೆ ಸೂರ್ಯಕಿರಣದ (ಊ) ಈಷಾದಂಡದ ಮುಂದುಗಡೆ, ಹಿಂದುಗಡೆ ಮತ್ತು ಮಧ್ಯ ಭಾಗದಲ್ಲಿರುವ ವೈಣರಥ್ಯ, ವಿಕರಣ ಮೊದಲಾದ ಶಕ್ತಿಗಳಿಂದ ಆಕಾಶತರಂಗ (ಅಲೆ) ಶಕ್ತಿ ಪ್ರವಾಹವನ್ನು ಆಕರ್ಷಿಸಿ ವಾಯುಮಂಡಲದಲ್ಲಿರುವ ಬಲಾಹ, ವಿಕರಣ ಮೊದಲಾದ ಐದು ಶಕ್ತಿಗಳಲ್ಲಿ ಕೂಡಿಸಿ ಅದರ ಮೂಲಕ ಬಿಳಿಯ ಮೇಘದ ಆಕಾರವನ್ನು ಮಾಡಿ ಆ ಆವರಣದಿಂದ ವಿಮಾನವು ಅದೃಶ್ಯವಾಗುವಂತೆ ಮಾಡುವ ರಹಸ್ಯ.

B: N: ಸೂರ್ಯ ಮತ್ತು ಭೂಮಿಯ ಮಧ್ಯದಲ್ಲಿ ಭೂಪಥದ ರೇಖೆಯನ್ನನುಸರಿಸಿ ಕೆಲಸಮಾಡುವ ಸೂರ್ಯರಥದ ಈಷಾದಂಡ (axle) ಇದು ವಿಮಾನದ ಯಾವುದಾದರೂ ಅಂಗವು. ಪಾರಿಭಾಷಿಕ ನಾಮದಿಂದ (Technical term) ಕರೆಯಲ್ಪಟ್ಟಿದೆ. ಇದರ ಮುಂದೆ, ಹಿಂದೆ ಮತ್ತು ಮಧ್ಯಭಾಗದಿಂದ ವೈಣರಥ್ಯ ವಿಕರಣ ಮೊದಲಾದ ಶಕ್ತಿಗಳು ಹೊರಟು ಬರುತ್ತವೆ. ಅವುಗಳಿಂದ ಆಕಾಶದಿಂದ ಶಕ್ತಿಪ್ರವಾಹವು ಎಳೆಯಲ್ಪಡುತ್ತದೆ.

(8) ಪರೋಕ್ಷರಹಸ್ಯ—

ಮೇಘೋತ್ಪತ್ತಿ ಪ್ರಕರಣದಲ್ಲಿ ಹೇಳಲ್ಪಟ್ಟಿರುವ ಶರದೃತುವಿಗೆಸಂಬಂಧಿಸಿದ ಆರು ಮೇಘಾವರಣಗಳಲ್ಲಿ ಎರಡನೆಯ ಆವರಣದ ದಾರಿಯಲ್ಲಿ ವಿಮಾನವನ್ನು ಮುಚ್ಚಿಟ್ಟು ವಿಮಾನದಲ್ಲಿರುವ ಶಕ್ತಿಯನ್ನು ಆಕರ್ಷಿಸುವ ಕನ್ನಡಿಯ ಮುಂಭಾಗದಿಂದ ಆ ಮೇಘಶಕ್ತಿಯನ್ನು ತೆಗೆದುಕೊಂಡು ಅನಂತರ ವಿಮಾನ ಬಳಸಿಕೊಂಡಿರುವ ಚಕ್ರಮುಖದಲ್ಲಿ ಸೇರಿಸಬೇಕು. ಆದರಿಂದ ಸ್ತಂಭನ ಶಕ್ತಿಯ ಹರಡುವಿಕೆಯು ಉಂಟಾಗುತ್ತದೆ. ಬಳಿಕ ಅದರ ಮೂಲಕ ಆಗುವಸ್ತಂಭನ ಕ್ರಿಯಾರಹಸ್ಯವೇ ಪರೋಕ್ಷ ರಹಸ್ಯ.

(9) ಅಪರೋಕ್ಷರಹಸ್ಯ— (ಪ್ರತ್ಯಕ್ಷರಹಸ್ಯ)

ಶಕ್ತಿ ತಂತ್ರದಲ್ಲಿ ಹೇಳಿರುವ ರೋಹಿಣೀ ವಿದ್ಯುತ್ತನ್ನು (ಯಾವದು ಮಿಂಚು Search Light ನಂತೆ ಪ್ರಕಾಶವನ್ನು ಹರಡುತ್ತದೆಯೋ ಅದು) ಹರಡಿಸುವುದರಿಂದ ವಿಮಾನದ ಎದುರಿಗೆ ಇರುವ ಪದಾರ್ಥಗಳನ್ನು ಪ್ರತ್ಯಕ್ಷವಾಗಿ ತೋರಿಸುವಹಾಗೆ ಮಾಡುವ ಕ್ರಿಯೆಯೇ ಪ್ರತ್ಯಕ್ಷ (ಅಪರೋಕ್ಷ) ರಹಸ್ಯವು.

(10) ಸಂಕೋಚನ ರಹಸ್ಯ—

ಯಂತ್ರೋಪಸಂಹಾರಾಧಿಕಾರದಲ್ಲಿ ಹೇಳಿರುವ ರೀತಿಯನ್ನನುಸರಿಸಿ ಆಕಾಶದಲ್ಲಿ ಬಹಳವೇಗದಿಂದ ಓಡಾಡುವ ದೊಡ್ಡದೊಡ್ಡ ವಿಮಾನಗಳ ವೇಗಾತಿಶಯದಿಂದ ತನ್ನ ವಿಮಾನಕ್ಕೆ ಅಪಾಯ ಸಂಭವವು ಯಂತಾದಾಗ ವಿಮಾನದಲ್ಲಿರುವ ಏಳನೇ ಕೀಲನ್ನು ಗುಂಡಿ–Button, Switch–ಹಾಕುವುದರಿಂದ ಆ ವಿಮಾನದ ಭಾಗಗಳು ಚಲಿಸದೇ ಇರುವಿಕೆಯು ಅಥವಾ ಸಂಕೋಚನ ಕ್ರಿಯೆಯ ರಹಸ್ಯವು. ಇದರಿಂದ ಕಾಪಾಡಿಕೊಳ್ಳುವದು ಅಂದರೆ ತಪ್ಪಿಸಿಕೊಳ್ಳುವದು ಮತ್ತು ಓಡಿಹೋಗುವ ಕೆಲಸವೂ ಸಂಗೃಹೀತವಾಗುತ್ತದೆ.

(ಮುಂದುವರೆಯುವದು)

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology," "Politics, Philosophy, and Phantasy," "Sanskrit Wisdom", "Sanskrit Civilization," &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

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The Mandayam Corporation, Ltd in Liquidation

Form No. 155. (See Rule No. 329)

(Members' Voluntary Winding-up)

Notice Convening the final Meeting.

Notice is hereby given in pursuance of Section 497, that a General Meeting of the Members of the above named company will be held at KI-1087, Chamaraja Road, Mysore-4. on Monday 5-1-1976 at 10 clock for the purpose of having an account laid before them showing the manner in which the winding-up has been conducted and the property of the company disposed of and hearing of any explanation that may be given by the Liquidator and also determining by special resolution of the Committee of the manner in which the books, accounts and documents of the Company and of the Liquidator shall be disposed of.

H. K. Narayana Iyengar,
Liquidator.

MAHARSHI BHARADWAJA'S

RATNA PRADEEPIKA

(Continued from last issue)

(12) कंज क्षार
Kanja Kshara

(13) मौक्तिक क्षार
Mouktika Kshara } Salt of pearls.

(14) शुक्ति क्षार
Shukti Kshara } The salt of frog shells.

(15) वराटिका क्षार
Varatika Kshara } Salt of cowries.

(16) शंख क्षार
Sankha Kshara } Salt of conch-shells.

The above sixteen are to be known as useful in manufacturing artificial diamonds. Of them the salts of alum, borax and Ooshara are regarded as the best ones for this purpose. The chemical works' Shastras refer to these three Ksharas or salts as Prana-Kshara thraya (प्राणक्षारत्रय).

शोणग्रावोनाम ॥

पुराणेषु प्रसिद्धात्याच्छोणभद्राम्बहानदी ।
तत्रजातश्वेतरक्तपीत वर्णशिलादयः ।
वज्रक्रियोपयोगित्वाच्छोणग्राव इतीरिताः ॥

The river Sona-Bhadra is famous in Puranas. By Sona-grava here, the Shastras mean, the pebbles of white, mud-red, green colours that are found in that river, since they are useful in manufacturing diamonds.

स्फाटिक पंचकं नाम ॥

त्रिंशदष्टोत्तरशतत्रिसहस्रात्मकास्स्मृताः ।
स्फाटिकास्तेष्वष्टत्रिंशदुत्तरत्रिशतादिति ॥
तेष्वब्रह्मजातिस्फाटिकाः पंचधा संप्रकीर्तिताः ।
वज्रक्रियोपयोगित्वात्तानेवात्रनिरूपितम् ॥

तदुक्तं वज्रानुशासने ॥

येब्रह्मजातिस्फाटिकाः पंचधा इति निर्णिताः ।
वज्रक्रियोपयुक्तास्ते नान्यथादृतिनिश्चिताः ॥ इत्यादि ॥

Shastras have determined that the varieties of stones in the entire world are three thousand one hundred and eighteen (3118). Of them there are three hundred and thirty-eight kinds of स्फाटिक शिलाः or quartz. In them (quartz) there are five kinds belonging to Brahma class. These five are useful in preparing diamonds. In the above context of Vajraanusasana (वज्रानुशासन) these five kinds of stones are meant by saying स्फाटिक पंचकम्.

किशोरनाम ॥

श्वेतरक्तप्रभामिश्रं मुक्ताशौक्तिक संस्थितम् ।
मुक्ताफलानांनिर्यासं किशोरइति वर्णितम् ॥
वज्रक्रियोपयोगित्वात्तदेवात्र निरूपितम् ।

तदुक्तं निर्यासकल्पे ॥

अंबोधिगर्भकेन्द्रेषु त्रिशतेषु यथाक्रमम् ।
सौरंजिकस्नेहरसकेन्द्राद्यास्त्रिंशतिस्मृताः ।
राजमुक्ताफलादीनां ताः प्रोक्ताः खनिजाइति ॥
तत्रत्यशुक्तिगर्भस्थ मौक्तिकोत्पत्तिहेतुकम् ।
निर्यासं यत्तत्किशोरइतिनाम्नाभिवर्णितः ॥ इत्यादि ॥

किशोरस्त्र्याद्राजमुक्ताफलनिर्यास
पंचकमिति क्षीरनिघंटुः ॥

The gum which has a mixed colour of white, mud-red and which is found in shells of pearls is called Kishora (किशोर). Since it is useful in preparing diamonds it is mentioned here as Kishora. A shastraic work called Niryasa Kalpa (निर्यासकल्प) says the following on this point.

There are three hundred Garbha Kendras (centres) in seas and oceans, where mineral waters are found. The presence of such waters signify that there exist mines of pearls and so on in those places. Out of these centres, there are thirty-two in which (सौरंजकक्षेद्ररस) a kind of oily and shining water is found. This water is a particular sign that there are pearl mines. Niryasa Kalpa (निर्यासकल्प) declares that the gum which is found in the shells of pearls, present in such mines, and which gives rise to pearls and so on, is called Kishora (किशोर). And Ksheera Nighantu says (क्षीरनिघंटु:) that the word Kishora is the name of the five kinds of gum of Rajamuktaphala (राजमुक्ताफल) or literally pearl-kings.

मृत्पंचकंनाम ॥

श्वेतमृद्गर्गजातीयमृत्तिकाबहुधास्मृताः ।
निर्यासद्रोणमंजूषवलार्जुननामकाः ॥
मृत्तिकाः पंचविज्ञेयास्तासुवज्रोपयोगिकाः ।
एतादृवात्र मृत्पंचकमित्यत्रप्रकीर्तिताः ॥

तदुक्तंमृद्विज्ञानचन्द्रिकायाम् ॥

लक्षलक्षाष्टलक्षाद्रिशतामृत्तिकास्मृताः ।
तासुश्वेतादिवर्गप्रभेदास्तुत्रिसहस्रकाः ।
तासुप्रथमवर्गस्थमृत्तिकाः पंचविंशतिः ।
सप्तमीनवमीचैव दशम्येकादशीतथा ।
द्वादशीतिक्रमात्पंचविंशम्मृत्सुविशेषतः ।
कृतकवज्रोपयुक्तमृत्तिका इतिवर्णिताः ।
निर्यासमृत्सप्तमीस्या द्रोणाख्यानवमीस्मृता ।
मंजूषादशमीमृत्स्याद्वलैकादशीतथा ।
अर्जुनाख्याद्वादशीमृदितिमृत्पंचकंभवेत् ॥ इत्यादि ॥

H. H. Mummadi Krishnaraja Wodayar Jayanti Celebration Committee

request your presence on the occasion of the Celebration of the 181st Jayanti of

H. H. SRI MUMMADI KRISHNARAJA WODAYAR, G.C.S.I.

on Friday, 28th November '75, at 6 p.m. at the Narasimharaja Sahakara Bhavana, 100 Feet Road, Mysore.

G. R. JOSYER.
M.A., HONS., F.R.E.S., M.R.S.L.,
Convenor.

ಮಹರ್ಷಿ ಭರದ್ವಾಜರ
ವೈಮಾನಿಕ ಪ್ರಕರಣ

(ಮುಂದುವರೆದುದು.)

(11) ವಿಸ್ತೃತ ರಹಸ್ಯ—

ಆಕಾಶತಂತ್ರದಲ್ಲಿ ಹೇಳಿರುವಂತೆ ಆಕಾಶದ ಮೂರನೆಯ ಮತ್ತು ಐದನೆಯ ಪರಿಧಿ ಮಂಡಲಗಳ ಸ್ಥಾನದಲ್ಲಿರುವ ಮೂಲವಾತದ ಪರಿಧಿಯ ಮಧ್ಯ ಭಾಗದಲ್ಲಿರುವ ವಿಮಾನವನ್ನು ವಾಲ್ಮೀಕಿ ಗಣಿತದಲ್ಲಿ ಹೇಳಿರುವ ವಿಮಾನ ಪ್ರಸ್ತಾರ ರೇಖೆಯನ್ನನುಸರಿಸಿ ವಿಮಾನದಲ್ಲಿರುವ ಹನ್ನೊಂದನೆರೇಖೆಯ ಮುಂದುಗಡೆಯಲ್ಲಿರುವ ಗುಂಡಿಯನ್ನು ಹಾಕುವುದರಿಂದ ಆಗಿನ ಉಪಯುಕ್ತ ಪ್ರಮಾಣವನ್ನನುಸರಿಸಿ ವಿಮಾನವನ್ನು ವಿಸ್ತರಿಸುವ ಕ್ರಿಯೆಯ ರಹಸ್ಯ.

(12) ವಿರೂಪಕರಣ ರಹಸ್ಯ—

ಧೂಮ ಪ್ರಕರಣದಲ್ಲಿ ಹೇಳಿರುವ ರೀತಿಯನ್ನನುಸರಿಸಿ ಮೂವತ್ತೈರಡು ವಿಧವಾದ ಹೊಗೆಗಳರಾಶಿಯನ್ನು ಯಂತ್ರಗಳ ಮೂಲಕ ಉತ್ಪತ್ತಿಮಾಡಿ ಅದರಲ್ಲಿ ತರಂಗಶಕ್ತಿ (waves) ಯ ಔಷ್ಣ್ಯದಿಂದ ಉಂಟಾದ ಪ್ರಕಾಶವನ್ನು ಸೇರಿಸಿ ಬಳಿಕ ವಿಮಾನದ ತಲೆಯ ಭಾಗದಲ್ಲಿರುವ ಭೈರವೀತೈಲ (ಪೆಟ್ರೋಲಿನ ಎಣ್ಣೆಯಂತಿರುವ ಒಂದು ತರಹದ ಎಣ್ಣೆ) ದಿಂದ ಸಂಸ್ಕರಿಸಲ್ಪಟ್ಟ (coloured) ವಿರೂಪವಾದ ಕನ್ನಡಿಯ ಮುಖದಲ್ಲಿ ಪದ್ಮಕವೆಂಬ ಚಕ್ರಮುಖದ ನಾಳ (Pipe) ದ ಮೂಲಕ ಪೂರ್ವದಲ್ಲಿ ಹೇಳಿದ ಪ್ರಕಾಶ ಶಕ್ತಿಯನ್ನು ಸೇರಿಸಿ ಒಂದು ನೂರಮೂವತ್ತೈರಡು ಕುದುರೆಗಳ ಅಥವಾ ಅದಕ್ಕೆ ಸಮನಾದ ವೇಗದಿಂದ ಸುತ್ತಿಸಲ್ಪಡಲಾಗಿ ಮಂಡಲಾಕಾರವಾಗಿ ತಿರುಗುವುದರಿಂದ ಭಯಂವನ್ನುಂಟುಮಾಡುವ ವಿಕಾರಾಕಾರವು ಉಂಟಾಗುತ್ತದೆ. ವಿಮಾನವನ್ನು ನೋಡತಕ್ಕವರಿಗೆ ಅದನ್ನು ನೋಡುವುದರಿಂದ ಉಂಟಾಗುವ ಮಹತ್ತಾದ ಭಯವನ್ನುಂಟುಮಾಡುವ ರಹಸ್ಯವೇ ವಿರೂಪಕರಣ ರಹಸ್ಯ.

(13) ರೂಪಾಂತರ ರಹಸ್ಯ—

ತೈಲಪ್ರಕರಣದಲ್ಲಿ ಹೇಳಿರುವ ಪ್ರಕಾರ ಗೃಧ್ರಜಿಹ್ವಾ (-ಗೃಧ್ರನಖೀ-ಗೃಧ್ರಪತ್ರಾ) ಕುಂಭಿನೀ (a purgative nut and medicine) ಕಾಕಜಂಘಾ (ಗುಲಗಂಜಿ) ಮೊದಲಾದುವುಗಳ ಎಣ್ಣೆಯಿಂದ ಸಂಸ್ಕರಿಸಲ್ಪಟ್ಟ ವೈರೂಪ್ಯ ದರ್ಪಣದಲ್ಲಿ ಹತ್ತೊಂಭತ್ತು ವಿಧವಾದ ಹೊಗೆಯನ್ನು ಕೂಡಿಸಿ ಅದರಲ್ಲಿ ಯಾನದಲ್ಲಿರುವ ಕುಂಟಿನೀಶಕ್ತಿಯನ್ನು ಸೇರಿಸುವುದರಿಂದ ವಿಮಾನವನ್ನು ನೋಡತಕ್ಕವರಿಗೆ ಸಿಂಹ, ಹುಲಿ, ಕರಡಿ, ಹಾವು, ಬೆಟ್ಟ, ನದೀ ಮುಂತ್ತು ವೃಕ್ಷ ಮೊದಲಾದ ವಿಕಾರದಿಂದ ಬೇರೇ ವಿಧವಾಗಿ ಕಲ್ಪಿಸಲ್ಪಟ್ಟ ರೂಪಾಂತರವನ್ನು ತೋರಿಸುವ ರಹಸ್ಯ.

(14) ಸುರೂಪ ರಹಸ್ಯ—

ಕರಕ (ಅನೆಕಲ್ಲು) ಪ್ರಕರಣದಲ್ಲಿ ಹೇಳಿರುವ ಹನ್ನೊಂದು ವಿಧವಾದ ಕರಕಶಕ್ತಿಯನ್ನು ಆಕರ್ಷಿಸಿ ಹಿಮೋದ್ಗಾರ. ವಾಯುಂ (ಅಂದರೆ ಹೊರಟುಬರುವ ತಣ್ಣಗಿರುವ ಆವಿ-Vapour) ವೊಂದಿಗೆ ಸೇರಿಸಿ ಬಳಿಕ ವಿಮಾನದ ದಕ್ಷಿಣದ ಕೆಂದ್ರದ ಮುಂಖದಲ್ಲಿರುವ ಪುಷ್ಪಿಣೀ, ಪಿಂಜುಲ (ಪ್ರಕಾಶರೂಪವಾದ ವೈದ್ಯುತಶಕ್ತಿಯನ್ನುಂಟುಮಾಡುವ ದರ್ಪಣಯಂತ್ರ) ವೊದಲಾದ ಕನ್ನಡಿಗಳ ಮುಂಖದಲ್ಲಿ ವೊದಲು ಹೇಳಿರುವ ಶಕ್ತಿಯನ್ನು ಗಾಳಿಯನ್ನು ಹರಡಿಸುವ ಕೊಳವೆ (Pipe) ಮೂಲಕ ಕೂಡಿಸಿ ಅದರಲ್ಲಿ ಬಹಳವೇಗವುಳ್ಳ ಸುರಘಾ ಎಂಬ ಕಿರಣಶಕ್ತಿಯನ್ನೂ ಕೂಡಿಸಿ ಅದರಮೂಲಕ ವಿಮಾನವನ್ನು ನೋಡತಕ್ಕವರಿಗೆ ವಿಧವಿಧವಾದ ಪುಷ್ಪಮಾಲಿಕೆಗಳಿಂದ ಅಲಂಕಾರಮಾಡಿಕೊಂಡಿರುವ ಸ್ವರ್ಗಲೋಕದ ಅಪ್ಸರಸ್ತ್ರೀಯರ ಸ್ವರೂಪವುಳ್ಳ ವಿಕಾರದ ರೂಪಾಂತರವನ್ನು ತೋರಿಸುವ ರಹಸ್ಯ.

(15) ಜ್ಯೋತಿರ್ಭಾವ ರಹಸ್ಯ—

ಅಂಶುಬೋಧಿನಿಯಲ್ಲಿ ಹೇಳಲ್ಪಟ್ಟಿರುವಂತೆ ಸಂಜ್ಞಾನ ಮೊದಲಾದ ಸೂರ್ಯನ (16) ಹದಿನಾರು ಕಲೆಗಳಲ್ಲಿ ಹನ್ನೆರಡು ಕಲೆಗಳಿಂದ ಹಿಡಿದು ಹದಿನಾರನೇ ಕಲೆಗಳವರಿಗೆ ಇರುವ ಕಾಂತಿ (ಪ್ರಭೆ) ಗಳನ್ನು ಆಕರ್ಷಿಸಿ ಆಕಾಶದ ಹಾಲ್ಮನೆಯ ಮಾರ್ಗದಲ್ಲಿ ಇರುವ ಕಿರಣರೂಪವಾದ ಅಥವಾ ಕಿರಣ ಕ್ಷೇತ್ರದಲ್ಲಿರುವ ವಾಯುಮಂಡಲದಲ್ಲಿ ಸೇರಿಸಬೇಕು. ಅದರಂತೆಯೇ ಆಕಾಶತರಂಗದಶಕ್ತಿ ಪ್ರಭೆಯನ್ನು ತಂದು ವಾಯುಮಂಡಲದ ಏಳನೇ ಆವರಣದಲ್ಲಿರುವ ಪ್ರಕಾಶ ಶಕ್ತಿಯೊಂದಿಗೆ ಸೇರಿಸಬೇಕು. ಬಳಿಕ ಈ ಎರಡು ಶಕ್ತಿಗಳನ್ನೂ ವಿಮಾನದಲ್ಲಿರುವ ಐದು ನಾಳಗಳ ಮೂಲಕ ವಿಮಾನದ ಗಂಹೆಯ ಮಧ್ಯದಲ್ಲಿರುವ ದರ್ಪಣ ಯಂತ್ರದಮೂರನೆಯ ಕೋಶದಲ್ಲಿ ತಂದು ಸೇರಿಸಿ ಅದರಮೂಲಕ ವಿಮಾನವನ್ನು ನೋಡತಕ್ಕವರಿಗೆ ಎಳೆಯ ಸೂರ್ಯನಂತೆ ಪ್ರಕಾಶವನ್ನು ತೋರಿಸುವ ರಹಸ್ಯ.

(16) ತಮೋಮಯ ರಹಸ್ಯ—

ದರ್ಪಣ ಪ್ರಕರಣದಲ್ಲಿ ಹೇಳಿರುವ ಅಂಧಕಾರಶಕ್ತಿಯನ್ನು ಆಕರ್ಷಿಸುವುದರ ಮೂಲಕ ಅಂಧಕಾರಶಕ್ತಿಯನ್ನು ತಂದು ವಿಮಾನ ಪಂಜರದ ವಾಯವ್ಯಕೇಂದ್ರದಲ್ಲಿರುವ ತಮೋಯನ್ತ್ರದ ಮುಖದಿಂದ ಅಂಧಕಾರವನ್ನು ಮಿಂಚಿನಲ್ಲಿಸೇರಿಸಿ ಅದರಕೀಲನ್ನು (Switch) ಹಾಕ ತ್ರವರಿಂದ ಮಧ್ಯಾಹ್ನಕಾಲದಲ್ಲಿಯೂ ಅಮಾವಾಸ್ಯೆಯ ರಾತ್ರಿಯಂತೆ ಅಂಧಕಾರ ರೂಪವಾದ ವಿಕಾರವನ್ನು ತೋರಿಸುವ ರಹಸ್ಯವೇ ತಮೋಮಯ ರಹಸ್ಯ.

(17) ಪ್ರಳಯರಹಸ್ಯ—

ಐಂದ್ರಜಾಲಿಕ ಪ್ರಳಯ ಪಟಲದಲ್ಲಿ ಹೇಳಿರುವಂತೆ ಯೂನದ ಮುಂಭಾಗದ ಕೇಂದ್ರದಲ್ಲಿರುವ ಸಂಕೋಚಕಯಂತ್ರ ನಾಳದಿಂದ ಏಳುವಿಧವಾದ ಹೊಗೆಯನ್ನು ಆಕರ್ಷಿಸಿ "ಷಡ್ಗರ್ಭವಿವೇಕ" ದಲ್ಲಿ ಹೇಳಿರುವ ಮೇಘಧೂಮದಲ್ಲಿ ಅಡಗಿಸಿ ಕೊಂಡು ಆ ಹೊಗೆಯನ್ನು ವಿದ್ಯುತ್ಸಂಸರ್ಗದಿಂದ ಐದು ಸ್ಕಂಧಗಳುಳ್ಳ ವಾಯುನಾಳ ಮುಖಗಳಲ್ಲಿ ಹರಡಿ ಅವರ ಮೂಲಕ ಪ್ರಳಯದಂತೆ ಎಲ್ಲಾ ಪದಾರ್ಥಗಳನ್ನೂ ನಾಶಮಾಡುವ ಕ್ರಿಯೆಯ ರಹಸ್ಯವೇ ಪ್ರಳಯ ರಹಸ್ಯ.

(18) ವಿಮುಖರಹಸ್ಯ—

ಋಷ್ಯಾಶೃಯದಲ್ಲಿ ಹೇಳಿರುವಂತೆ ಕುಬೇರ ವಿಮುಖ ಪೈಶ್ವಾನರ (ಇವು ವಿಷಚೂರ್ಣಗಳ ಹೆಸರುಗಳು) ಮೊದಲಾದ ವಿಷಚೂರ್ಣಗಳಿಂದ ಉಂಟಾಗಿರುವ ಶಕ್ತಿಗಳನ್ನು ರೌದ್ರೀದರ್ಪಣ ಪಂಜರದ ಮೂರನೆಯ ಕೊಳವೆ (Pipe) ಯಲ್ಲಿ ಅಡಗಿಸಿ ವಾತಸ್ಕಂಧಕೀಲನ್ನು (Switch) ಹಾಕುವುದರಿಂದ ಮೂರ್ಛಾವಸ್ಥೆಯನ್ನು ಉಂಟುಮಾಡುವುದರಿಂದ ವಿವರ್ಣವನ್ನುಂಟುಮಾಡುವ ಕ್ರಿಯೆಯ ರಹಸ್ಯವೇ ವಿಮುಖ ರಹಸ್ಯ.

(19) ತಾರರಹಸ್ಯ—

ಗಾಳಿ, ನೀರು, ಮತ್ತು ಸೂರ್ಯಕಿರಣ ಪ್ರಭೆಗಳ ಶಕ್ತಿಗಳ ಹತ್ತು, ಏಳು, ಹದಿನಾರು (Respectively) ಅಂಶಗಳನ್ನು ಆಕಾಶತರಂಗದ ಶಕ್ತಿಯೊಂದಿಗೆ ಕೂಡಿಸಿ ಆ ಶಕ್ತಿಯನ್ನು ತಾರಮುಖಿದರ್ಪಣದ ಮೂಲಕ ವಿಮಾನದ ಮುಖದಲ್ಲಿರುವ ಕೇಂದ್ರಶಕ್ತಿಯ ನಾಳದ ಮುಖವನ್ನು ವಿಸ್ತರಿಸೋಣದರಿಂದ ಸಮಸ್ತ ನಕ್ಷತ್ರಮಂಡಲದಂತೆ (ಎಲ್ಲರಿಗೂ ನಕ್ಷತ್ರ ಮಂಡಲದಹಾಗೆ) ತೋರಿಸುವ ಕ್ರಿಯೆಯ ರಹಸ್ಯವೇ ತಾರರಹಸ್ಯ.

(ಮುಂದುವರೆಯುವದು)

ಶ್ರೀಮನ್ಮಹಾರಾಜ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ

ಜಯಂತ್ಯುತ್ಸವ ಸಮಿತಿಯವರು

ತಾ|| 1975 ನವಂಬರ್ 28 ಶುಕ್ರವಾರ ಸಾಯಂಕಾಲ 6 ಘಂಟೆಗೆ

ಮೈಸೂರು ನೂರಡಿ ರೋಡ್ ಶ್ರೀ ನರಸಿಂಹರಾಜ ಸಹಕಾರ ಭವನದಲ್ಲಿ

ಶ್ರೀ ಮಹಾರಾಜ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ

ಗಿಲಗಿನೇ ಜಯಂತ್ಯುತ್ಸವಕ್ಕೆ

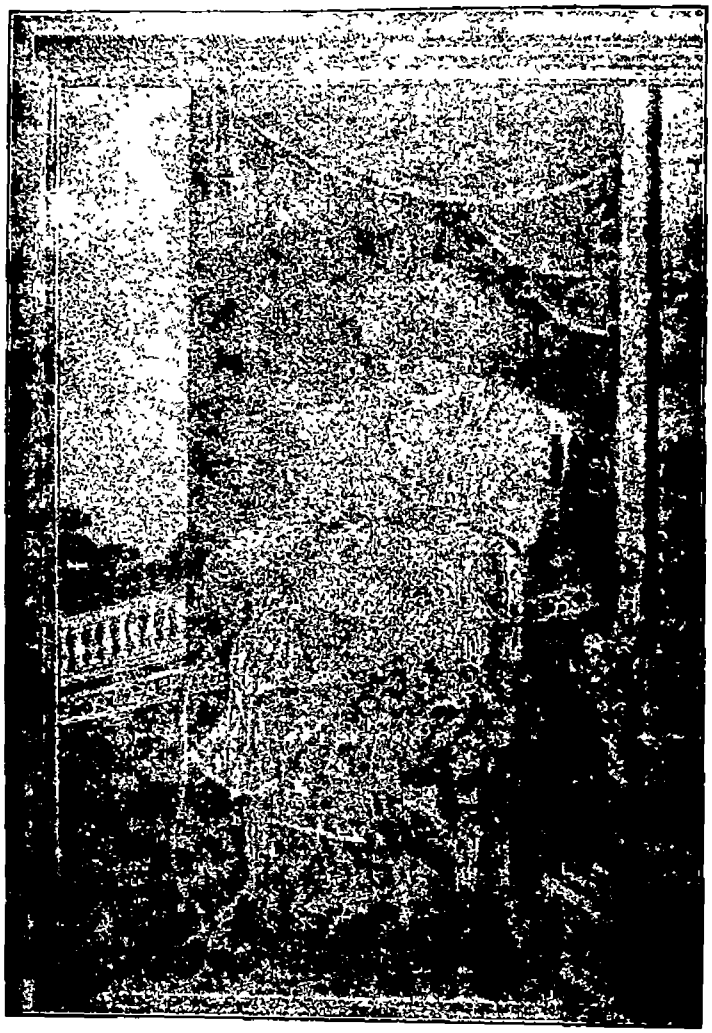
ತಮ್ಮ ಸುಪಾಗಮನವನ್ನು ಬಯಸುತ್ತಾರೆ.

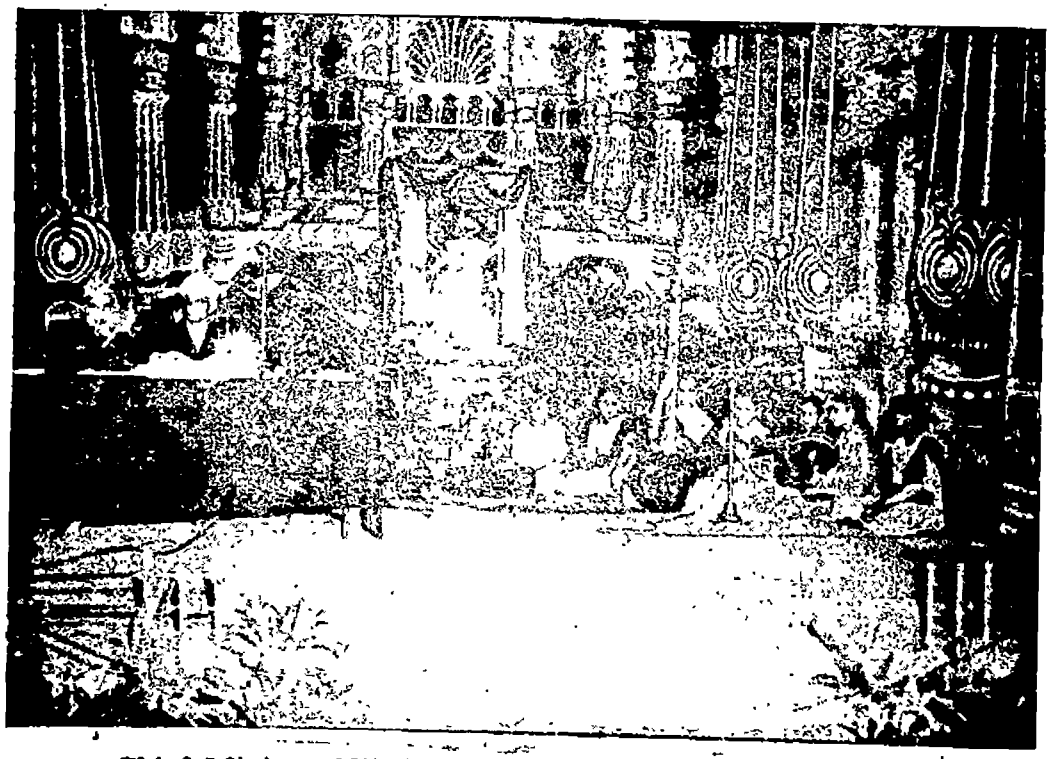
ತಾವು ದಯಮಾಡಿಸಿ ಭಾಗಿಗಳಾಗಬೇಕೆಂದು ಕೋರುತ್ತೇವೆ.

ಜಿ. ಆರ್. ಜೋಸ್ಕೆರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.,

ಕಾರ್ಯದರ್ಶಿ.

H. H. Mummadi Krishnaraja Wadayar, G.C.S.I.





Chief Minister Nijalingappa with G. R. Josyer, Convenor

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"WEEKER SEX", A MYTH

Dear sir, do you realise that every time you offer your bus or train seat to some little woman you are pampering a creature much more capable of standing on her own feet than you are?

You think she tires more quickly than you? So she does—but only because of those dainty spiked heels she insists on wearing. Barefooted she would still be standing a couple of hours after you'd dropped!

You take it she suffers worse when fellow-passengers step on her toes? Wrong again. Nature has fixed it so that she feels pain less acutely than you; otherwise she couldn't bear children!

Furthermore, that charming "Thank you" smile she gives you is only partly in gratitude for your hard-won seat. What she really appreciates is that you have helped her to outlive you by at least three or four years!

In every country for which mortality lists are available women have been found to live several years longer than men. What's more, the gap is widening steadily.

Today the life expectancy of the average Westren male is 66 years, compared to the female's 70.6 years. But back in 1900 the difference was only about two years. It therefore stands to reason that our granddaughters will outlive our grandsons by nearly a decade!

Woman's advantage does not wait to show itself at the end of our lives—it's there right at the start. For, medical surveys have found that five boy babies die for every four girls, and that accidental deaths during the first 30 years of life are from two and a half to four times greater among men than women!

(To be continued.)

MAHARSHI BHARADWAJA'S

RATNA PRADEEPIKA

(Continued from last issue)

Having described the nature of Kishora, now the nature of मृत्पंचक, or the five kinds of mud will be given. The Shastras describe very elaborately about the several kinds of white mud. Of them only five kinds of mud viz. Niryasa (निर्यास), Drona (द्रोण), Manjusha (मंजूषा), Dhavala (धवळा), Arjuna (अर्जुना) alone are authorised by Shastras to be useful in manufacturing diamonds. In this connection only five kinds of white mud are named as Mruth Panchaka (मृत्पंचक).

The description, indentification and properties of the several kinds of mud are lucidly given in a work called "Mruthvignana-Chandrika (मृद्विज्ञान चन्द्रिका)."

We give a portion of the same work here, as follows :

There are seven lakhs eight thousand and three hundred kinds of mud in this world. They are classed into three thousand representative families as (श्वेतमृद्वर्ग, रक्तमृद्वर्ग) ie, the class of white muds, red muds and so on. Of them the (श्वेतमृद्वर्ग) Swethamruthvarga has twenty-five kinds of mud in it. Shastras declare that only the seventh, the ninth, the tenth, the eleventh and the twelfth kinds of the above twenty-five varieties are useful in manufacturing diamonds.

Their names are :

The seventh kind of mud is called 'श्वेत निर्यासमृत्तिका' Swetha Niryasa Mrithika ; the ninth is called 'श्वेत द्रोणमृत्तिका' Swetha Drona Mrithika ; the tenth 'श्वेत मंजूषमृत्तिका' Swetha Manjusha Mrithika ; the eleventh 'श्वेत धवळमृत्तिका' Swetha Dhavala Mrithika ; and the twelfth 'श्वेतार्जुनमृत्तिका' Swetharjuna-mruthika. It is defined that only these five are useful in manufacturing diamonds, (artificial, कृतक).

अथ कृतकवज्रयंत्रनिर्णयः ॥

एवमुक्त्वा वस्तुशुद्धिं वज्रयंत्रमतःपरम् ।
यंत्रशास्त्रानुसारेण यथामतिनिरूप्यते ॥ ८८ ॥
आदौपीठमतोमूषा नाळस्थानमितीरितम् ।
इंगालसारप्रवेश कीलस्थानमतःपरम् ॥ ८९ ॥
ततोविद्युच्छक्तियंत्र स्थानमित्युच्यतेबुधैः ।
पश्चात्प्राणनशक्तिप्रवेशस्थानमुदाहृतम् ॥ ९० ॥
चंचलांसंताड्यमानकुट्टिणी कीलकस्ततः ।
पेषणीकीलकस्थानमिति सप्तयथाक्रमम् ॥ ९१ ॥
यंत्रांगानीतिशास्त्रेऽस्मिन्वर्णितानिमहर्षिभिः ।
एवमुक्तं वज्रयंत्रं भरद्वाजमतंयथा ॥ ९२ ॥

Having described the process of purification of the ingredients that go to form artificial diamonds, now the apparatus or the machine 'Kritaka Vajra Yantra' will be described as contained in Yantra shastra.

The various limbs of the Yantra are :

(1) The base of the Yantra. It is to be modelled after a table.

(2) The cylindrical glass flask.

(3) The place where the essence or gas of coal obtained in mines enters.

(4) The place of electric battery.

(5) The place where oxygen enters.

(6) The place of the screw where the electric hammer works.

(7) The place of the screw of Peshinee : Peshinee is a sieve. Maharshis have described the above seven to be parts of this Yantra.

This is the description of the Kritaka Vajra Yantra according to Maharshi Bharadwaja.

यंत्रांगानि निरूप्याथस्थानसंकेतनिर्णयः ।
संग्रहात्कथ्यते शास्त्रमनुसृत्य यथाक्रमम् ॥ ९३ ॥
शिरोभागे कुट्टिणीस्थात्तद्क्षेशक्तियंत्रकम् ।
वामेवामनशक्तिस्था तदधःपेषणीस्मृता ॥ ९४ ॥
तस्याधोभागदेशेतु इंगालः परिकीर्तितः ।
पाकविन्दुस्रावणस्तु वज्राणां तदधस्स्मृतः ॥ ९५ ॥
तस्याधोभागप्रदेशे पीठस्थादिति निर्णयः ।
पूर्वोक्त वज्रयंत्रांगस्थानानां संग्रहादतः ॥ ९६ ॥
तत्तत्केन्द्राकुलारेस्थानसंकेतनिर्णयः ।
यंत्रेखिन्विविधप्रोक्तं भरद्वाजमतंयथा ॥ ९७ ॥

इत्यादि ॥

After describing the several parts of the Yantra, their proper places in the machine will be fixed as per the Shastra.

(1) The topmost part (शिरोभाग) : This is a glass cylinder in which the powder of the ingredients are to be filled. This occupies the topmost part of the Yantra. There should be the hammer in front or it.

(2) The right side of the Yantra : This is the place of the electric battery which works the hammer. It must be to the right side of the Yantra, at a distance of one foot to the Yantra, and two feet below the above said hammer.

(3) The left side of the Yantra : At the top of the left side of the Yantra at a distance of half a foot from the Yantra and at the same level of the hammer on the other side, there must be the oxygen pipe. This pipe prolongs as far as the bottom of the vessel containing the powder of the ingredients entering it through the hole melts the powder into a solution and makes it fall down in drops.

(4) The place of Peshinee, below the cylinder containing the powder. Peshinee is a sieve which filters the solution of the ingredients melted with the help of oxygen. This must be placed six inches lower than the cylinder of powder.

(5) The place of coal-gas pipe is below the sieve. Eight inches below the Peshinee there is the place of the pipe through which coal-gas joins the drops of solution which come down through the sieve.

(6) Below the coal gas-pipe, the place where the drops of the solution fall : The plate which receives the drops of the solution and which is something like a flask must be four inches lower than the coal-gas pipe. The drops that fall here become diamonds. So it may also be called ' Vajra-Sthaana '.

(7) This is the base of the Yantra. It may be modelled according to the convenience of the researcher. It is the base on which the above Yantra containing the said six parts, should rest.

According to Maharshi Bharadwaja this is the description of the machine ' Kritaka-Vajra-Yantra ' with its various parts, their proper places and their work.

एवमुक्त्वायंत्रविधिं शास्त्रदृष्ट्यायथामति ।
कृतकवज्रोत्पत्ति विधिर्यथाशास्त्रं प्रकीर्यते ॥ ९८ ॥
क्षारशोणशिलालिंगमृत्तिकाक्षीर शिलाजकाः ।
एते अष्टपदार्थास्स्युर्वज्रोत्पादन हेतुकाः ॥ ९९ ॥
एतेषांमेलनंतद्वद्भागसंख्यादिनिर्णयम् ।
इदानीं संप्रवक्ष्यामि वज्रोत्पत्ति क्रियाविधौ ॥ १०० ॥

(To be Continued)

ಮಹರ್ಷಿ ಭರದ್ವಾಜರ
ವೈಮಾನಿಕಪ್ರಕರಣ

(ಮುಂದುವರೆದುದು.)

(20) ಮಹಾಶಬ್ದ ವಿಮೋಹನರಹಸ್ಯ—

ವಿಮಾನದಲ್ಲಿರುವ ಏಳು ನಾಳಗಳ ಗಾಳಿಗಳನ್ನು ಒಟ್ಟುಗೂಡಿಸಿ ಶಬ್ದಕೇಂದ್ರಮುಖದಲ್ಲಿ ಅಡಗಿಸಿ ಒಳಗುಂಡಿ (Switch) ಯನ್ನು ಹಾಕಬೇಕು. ಅವುಗಳವೇಗದಿಂದ ಶಬ್ದಪ್ರಕಾಶಿಕೆಯಲ್ಲಿ ಹೇಳಿರುವಂತೆ ಅರವತ್ತೆರಡು ಉರುಬುವಿಕೆಯ ಕಲೆಗಳ ಗರ್ಜನಶಬ್ದದಂತೆ ದೊಡ್ಡ ಶಬ್ದವು ಉಂಟಾಗುವುದು. ಆಶಬ್ದವನ್ನು ನೆನೆಸಿ (ಸ್ಮರಣ) ಕೊಳ್ಳುವುದರಿಂದಲೇ ಎಲ್ಲರಹೃದಯದಲ್ಲಿಯೂ ನಡುಕವುಂಟಾಗುವುದು. ಮೂರುಮಳೆ ಅಥವಾ ಅಡಿಗಳ ಪ್ರಮಾಣದಷ್ಟು ನಡುಕವುಂಟಾದಾಗ ಪ್ರಜ್ಞೆಯು ತಪ್ಪಿಹೋಗುವುದು. ಅದರ ಮೂಲಕ ಇತರರಿಗೆ ಮೂರ್ಛೆಯನ್ನುಂಟುಮಾಡುವ ಕ್ರಿಯೆಯ ರಹಸ್ಯವೇ ಮಹಾಶಬ್ದವಿಮೋನರಹಸ್ಯ.

(21) ಲಂಘನ ರಹಸ್ಯ—

ವಾಯುತತ್ತ್ವ ಪ್ರಕರಣದಲ್ಲಿ ಹೇಳಿರುವರೀತಿಯಂತೆ ವಾತವಲಯ ಪರಿಧಿರೇಖೆ (Circumference) ಗಳಲ್ಲಿ ವಿಮಾನವು ಸಂಚರಿಸುವಾಗ ಸೂರ್ಯಗೋಳದ ಬಾಡಬಾಮುಖ (ವಿಮಾನವನ್ನು ನಾಶಮಾಡಲು ಉರಿಯನ್ನು ಉಂಟುಮಾಡುವ ಸಾಧನ) ದ ಕಿರಣಗಳ ಜ್ವಾಲೆಯ ಪ್ರವಾಹವು ವಿಮಾನದ ಎದುರಿಗೆ ಬಂದಾಗ ವಿಮಾನವು ಉರಿಯಲಾರಂಭಿಸುವುದು. ಆದುದರಿಂದ ಅದನ್ನು ತಡೆಯುವುದಕ್ಕೋಸ್ಕರ ವಿಮಾನದಲ್ಲಿರುವ ವಿದ್ಯುತ್ ಮಂತ್ರ ವಾತಶಕ್ತಿಗಳನ್ನು ಒಟ್ಟುಗೂಡಿಸಿ ವಿಮಾನದಲ್ಲಿರುವ ಪ್ರಾಣಕುಂಡಲೀಸ್ಥಾನದಲ್ಲಿ ಸೇರಿಸಿ ಹಿಂದಿನ ಗುಂಡಿಯನ್ನು (Switch) ಹಾಕುವುದರಿಂದ ವಿಮಾನವನ್ನು ಮೇಲಕ್ಕೆ ಹಾರಿಸುವುದರಿಂದ ಕಾಲುವೆ ನದಿಗಳನ್ನು ದಾಟುವಂತೆ ಒಂದು ರೇಖೆಯಿಂದ ಮತ್ತೊಂದುರೇಖೆಗೆ ಹಾರಿಸುವ ಕ್ರಿಯೆಯ ರಹಸ್ಯವೇ ಲಂಘನ ರಹಸ್ಯ.

(22) ಸಾರ್ವಗಮನ ರಹಸ್ಯ—

ದಂಡ, ವಕ್ರ ಮೊದಲಾದ ಏಳು ವಿಧವಾದ ವಾಯುಂಗಳ ಮಂತ್ರ ಸೂರ್ಯಕಿರಣಗಳ ಶಕ್ತಿಗಳನ್ನು ಆಕರ್ಷಿಸಿ ಯಾನದ ಮುಖದಲ್ಲಿರುವ ವಕ್ರಮುಖದ ಕೇಂದ್ರದಲ್ಲಿ ಅದರ ಓರೆಕೋರೆಯಾಗಿ ಹರಡುವಿಕೆ (zig-zag method) ಸೇರಿಸಿ ಬಳಿಕ ಅದನ್ನು ತಂದು ಶಕ್ತಿಯನ್ನುಂಟುಮಾಡಿ ಹೊರಗೆ ಬಿಡುವನಾಳ (Pipe) ದೊಳಗೆ ಸೇರಿಸಬೇಕು. ಆಗ ಆ ಕೀಲನ್ನು (Switch) ಹಾಕುವುದರಿಂದ ವಿಮಾನದಗಮನವು ಸರ್ವಗಮನದಂತೆ ಆಗುವುದು. ಇಂತಹ ಕ್ರಿಯೆಯ ರಹಸ್ಯವೇ ಸಾರ್ವಗಮನ ರಹಸ್ಯ.

(23) ಚಾಪಲ ರಹಸ್ಯ—

ಶತ್ರು ವಿಮಾನವು ಕಣ್ಣಿಗೆ ಬಿದ್ದವೇಲೆ ತನ್ನ ವಿಮಾನದ ಮಧ್ಯಕೇಂದ್ರದಲ್ಲಿರುವ ಶಕ್ತಿಪಂಜರದಗುಂಡಿ (Switch) ಯನ್ನು ಹಾಕುವುದರಿಂದ ಐದು ಚುಟಿಕೆ ಹೊಡೆಯುವ ಕಾಲದೊಳಗೆ 4087 ಅಲೆಗಳ ವೇಗವು ಉತ್ಪನ್ನವಾಗುತ್ತದೆ. ಅದನ್ನು ಹರಡುವುದರಿಂದ ಶತ್ರುಗಳ ವಿಮಾನಕ್ಕೆ ಹಿಂದುಮುಂದು ತಲೆಕೆಳಗಾಗಿ ದಿಗ್ಭ್ರಮೆಯುಂಟಾಗುವುದು. ಇದೇ ಚಾಪಲ ರಹಸ್ಯವು.

(24) ಸರ್ವತೋಮುಖ ರಹಸ್ಯ—

ತಾನು ಹೋಗುತಕ್ಕ ದಾರಿಯಲ್ಲಿ ಈ ವಿಮಾನವನ್ನು ನಾಶಮಾಡುವುಕ್ಕೋಸ್ಕರ ನೂರಾರು ವಿಮಾನಗಳು ಮುತ್ತಿಕೊಂಡುಬಿಟ್ಟರೆ ಈ ವಿಮಾನದತಲೆಯಲ್ಲಿರುವ ಗುಂಡಿಯನ್ನು (Switch) ಅಮುಕಿದರೆ ಆಗ ಇದು ಅನೇಕ ವಿಮಾನಗಳಂತೆ ಎಲ್ಲಾಕಡೆಗೂ ಸಂಚರಿಸುವಂತೆ ಮಾಡುವ ಕ್ರಿಯೆಯರಹಸ್ಯವೇ ಸರ್ವತೋಮುಖ ರಹಸ್ಯ.

(25) ಪರಶಬ್ದಗ್ರಾಹಕ ರಹಸ್ಯ—

ಸೌದಾವಿನೀಕಲಾ (ವಿದ್ಯುತ್ಕಲಾ ಪುಸ್ತಕ) ಎಂಬ ಪುಸ್ತಕದಲ್ಲಿ ಹೇಳಿರುವಂತೆ ವಿಮಾನದಲ್ಲಿರುವ ಶಬ್ದಗ್ರಾಹಕ ಯಂತ್ರದಮೂಲಕ (ಆಕಾಶದ ಪ್ರಥಮ ಮಂಡಲದ ಪರಿಧಿಯನ್ನಾರಂಭಿಸಿ ಏಳು ಪರಿಧಿಮಂಡಲದವರೆಗಿರುವ) ಪರ ವಿಮಾನದಲ್ಲಿರುವ ಜನರಸಂಭಾಷಣೆ ಮೊದಲಾದ ಎಲ್ಲಾಶಬ್ದಗಳನ್ನೂ ಆಕರ್ಷಿಸುವ ರಹಸ್ಯವೇ ಪರಶಬ್ದಗ್ರಾಹಕ ರಹಸ್ಯ.

(26) ರೂಪಾಕರ್ಷಣ ರಹಸ್ಯ—

ವಿಮಾನದಲ್ಲಿರುವ ರೂಪಾಕರ್ಷಣದ ಯಂತ್ರದಮೂಲಕ ಇತರ ವಿಮಾನದಲ್ಲಿರುವ ಸಮಸ್ತಪದಾರ್ಥಗಳ ರೂಪವನ್ನು ಆಕರ್ಷಿಸುವ ಕ್ರಿಯೆಯರಹಸ್ಯವೇ ರೂಪಾಕರ್ಷಣ ರಹಸ್ಯ.

(27) ಕ್ರಿಯಾಗ್ರಣ ರಹಸ್ಯ—

ವಿಮಾನದಕೆಳಗಿರುವ ಕೀಲೀ–ಗುಂಡಿ (Switch) ಯನ್ನು ಆದುಮುವುದರಿಂದ ಬಿಳೀ ಬಟ್ಟೆಯು ಹರಡುತ್ತದೆ. ಈಶಾನ್ಯದ ಮೂಲೆಯಲ್ಲಿರುವ ಪೂರು ದ್ರಾವಕಗಳಲ್ಲಿ ಶಕ್ತಿಯನ್ನು ಕೂಡಿಸಿ ಆ ಶಕ್ತಿಯನ್ನು ಸಪ್ತವರ್ಗ ಸೂರ್ಯಕಿರಣಗಳಲ್ಲಿ ಸೇರಿಸಿ ಶುದ್ಧ ಪಟಲ (ಬಿಳೀಬಟ್ಟೆ) ವನ್ನು ಕನ್ನಡಿಗೆ ಇದಿರಾಗಿ ಮಾಡಿ ಅದರಮುಖದೀದ ಹಿಂದೆ ಹೇಳಿದ ಪೂರ್ವೋಕ್ತ ಶಕ್ತಿಯನ್ನು ಹರಡಿಸುವುದರೊಂದಿಗೆ ಮೇಲುಗಡೆ ಇರುವ ಕೀಲನ್ನು (Button-Switch) ಆದುಮುವುದರಿಂದ ವಿಮಾನದ ಕೆಳಭಾಗದಲ್ಲಿರುವ ನೆಲ, ನೀರು ಅಂತರಿಕ್ಷಗಳಲ್ಲಿ ಯಾವಯಾವ ಕ್ರಿಯಾರಹಸ್ಯಗಳು ಬೇರೆಬೇರೆಯಂವರಿಂದ ಮಾಡಲ್ಪಡುತ್ತವೆಯೋ ಅವುಗಳಸ್ವರೂಪದ ಪ್ರತಿಬಿಂಬವು ಶುದ್ಧಪಟಲದಲ್ಲಿ ಮೂರ್ತಿಯನ್ನು ಹೊಂದಿರುವ ಚಿತ್ರದಂತೆ ಚಿತ್ರಿಸಲ್ಪಡುತ್ತದೆ. ಆದರಮೂಲಕ ಕ್ರಿಯಾರಹಸ್ಯ ಗ್ರಹಣವಾಗುವುದು.

(28) ದಿಕ್ಪ್ರದರ್ಶನ ರಹಸ್ಯ—

ವಿಮಾನ ಮುಖ್ಯಕೇಂದ್ರದ ಕೀಲನ್ನು (Button Switch) ಆದುಮುವುದರಿಂದ "ದಿಶಾಂಪತಿ" ಎಂಬ ಯಂತ್ರದ ನಾಳವತ್ರದ ಮೂಲಕ ಇತರ ವಿಮಾನಗಳು ಬರುವದಿಕ್ಕುಕಾಣಿಸುತ್ತದೆ. ಈ ಕ್ರಿಯಾರಹಸ್ಯವೇ ದಿಕ್ಪ್ರದರ್ಶನ ರಹಸ್ಯ.

(ಮುಂದುವರೆಯುವದು)

From :

Professor K. C. Thakur, Panchateertha,

Dharasa, Santragachi,
Howrah

26-10-75

Dear Mr. Josyer,

I have an opportunity of reading your grand publication, "Vymanika Shastra" by Maharshi Bharadwaja. I am confident that it will draw a respectful attention of the intellectual world. We cannot but be grateful for your valuable contribution to the modern civilization of India.

Really you have done your duty to the Rishis of the past. The nation should be grateful for your selfless work.

I understand from the printed papers kindly sent by you, that the book has already drawn the attention of the world at large.

In the meantime I have brought the book from the National Library, Calcutta, and seen it. Really it is a grand book!

I have written to you with the intention of securing one copy of the valuable book for my personal library, so that people interested in it may have the advantage of reading it.

I am

Yours gratefully,
K. C. Thakur.

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"WEEKER SEX", A MYTH

(Continued from last issue)

During a recent nation-wide check, the American Medical Association got a surprise when it discovered that although women number slightly more than half of America's population, 53.2 per cent of all hospital patients are men ! Even in the child-bearing age groups, from 15 to 44 years, male patients outnumbered females by 13,233 in the 6,538 hospitals covered.

It follows that womens not only live longer than men—they live healthier too. The three deadliest diseases of our age—heart ailments, cancer and stomach ulcers—affect them far less than they do their husbands

No one yet knows for certain why this should be so. Mother nature has something to do with it, by giving her favourite sex higher powers of resistance. But women's privileged social position certainly accounts for it, too.

Take tuberculosis as an example. Early detection, treatment and rest are still the only way to stop the disease from becoming fatal. But whereas the average housewife can easily slow down on her chores, even if her home suffers a little, her husband is not so fortunate.

No matter what the doctor says, the male has to go out and work to keep his family. And if he slows down on his job he soon finds himself minus one ! Result ; Almost three times as many male T.B. fatalities as female !

Ulcers and heart diseases are two more cases in point. Both are partly caused by worry and nervous strain. And by far the greatest portion of the worrying and straining of this world is done by men !

This does not mean that women have less to worry about. It seems, however, that they have a special talent for reserving their haste and flurry—and consequent strain—until it becomes absolutely necessary.

(To be continued.)

MAHARSHI BHARADWAJA'S

RATNA PRADEEPIKA

"LIGHT ON GEMS"

(Continued from last issue)

The description and the fit up of the apparatus of the Yantra has already been dealt with. Now the process of preparing the artificial diamonds will be treated thus. The ingredients that are required for the purpose of preparing diamonds are eight, and they are:

(1) The sixteen acids or salts such as Ushara (ऊषर), (2) The five kinds of pebbles of the river Shona; (3) The five kinds or quartz or sphatika stone (स्फाटिकशिला); (4) the gum called Kishora that is found in the shells or pearls; (5) The five kinds of white mud; (6) The mercury extracted from tin; (7) The Paashaana called Ingaluka ie vermillion; (8) Twenty-five kinds of mica. As has been already seen these are the things that are useful in preparing diamonds.

The combining weights or proportional parts or these ingredients that are to be used in preparing the diamonds will be described here:

अथऊषरक्षार वज्रनिर्णयः ॥

The process of preparing diamonds with the mud called Ushara:

क्षारसृङ्गि कैशोररसशोण शिलाभ्रकात् ।
तारात्रि खागरद्वित्रिग्रहमानोऽनुभागतः ॥ १०१ ॥
क्षोणयित्वाथयाशाक्षं पक्षायंत्रमुखांतरात् ।
अलन्त सूक्ष्मतरक्षऽवक्त्रपूर्णेवित्वाथयाविधि ॥ १०२ ॥
तच्चूर्णमेलयेत्पश्चाद्रसमागाद्युक्षारतः ।
पिष्टनालमुखेयंत्रशिरोभागस्थितेपुनः ॥ १०३ ॥
तच्चूर्णपू पित्वाथविद्युद्दृष्टिणिकामुखात् ।
मर्दयेद्वेगतस्तस्यक्लेनोष्णमभिजायते ॥ १०४ ॥
घनीभूत्वाथतत्पिष्टं तेनोष्णेनशनैश्शनैः ।
पिष्टनालान्तरच्छिद्रात्प्राणनक्षमुखान्तरे ॥ १०५ ॥
सावधानेन तत्पिष्टं किंचित्किंचित्पतत्यधः ।
तत्यत्र ज्वलनात्तस्यकपक्वमाक्षाधवेगतः ॥ १०६ ॥
अधोमुखप्राणनज्वालाक्षमध्यमुखांतरात् ।
विद्वाकर्षणपात्रस्यमध्यरेशे यथाक्रमम् ॥ १०७ ॥
परिपाकानुसारेणविन्दुरूपात्पुनःपुनः ।
मन्दंमन्दंपतन्त्यौष्म्यादुपर्युपरिविन्दवः ॥ १०८ ॥
द्रवसंयोजनंतेषामणुमात्रंभवेद्यदि ।
मार्दनत्वंभजेत्तस्माद्वज्रत्वं हीयतेक्षतः ॥ १०९ ॥
तस्मात्सर्वप्रयत्नेन शैत्यंचापिद्रवं तथा ।
जागरूकतयारक्षित्वा तत्रसम्यङ्निवारयेत् ॥ ११० ॥
तत्रापिद्रवसंबंधंसुतरां नैवकारयेत् ।
एवमष्टपदार्थैश्चितरमागान्यथाक्रमम् ॥ १११ ॥
शास्त्रोक्तेनैवमार्गेण योजयित्वायथाविधि ।
कृतंचेत्प्राणनेनैव वज्रपाकमतःपरम् ॥ ११२ ॥
सुवर्णाःसुदृढाःसम्यग्रसधारविराजिताः ।
भारकाठिन्यसंयुक्ताः कर्षणादिक्रियार्हकाः ॥ ११३ ॥
भवन्तिविविधावज्राः खनिजोद्भववज्रवत् ॥

Following is the list of ingredients in their proportionate parts for the process of preparing diamonds out of Ushara mud:

(1) Sphatika stone (स्फाटिकशिला), 12 parts.
(2) Ushara kshara (ऊषरक्षार), 27 parts.
(3) White mud (मृत्तिका), 3 parts.
(4) Linga (लिंग), ie vermillion, 4 parts
(5) Kishora (किशोर), ie. the gum of shells of pearls, 2 parts.
(6) Mercury extracted from tin, 3 parts.
(7) Pebbles of Shona river (शोण), 9 parts
(8) Mica .... 27 parts.

The above ingredients must be well purified according to the process specified to each ; then they must be taken in the definite quantities noted above and then they must be powdered well with the help of a machine. This powder must be filled in that part of the Pachaka Yantra which is called 'Pishta Nala'. Care must be taken in weighing the powder of each kind and seeing that they are exactly of the same quantity that is mentioned. Then the powder in the cylinder must be subjected to the heating of the electric hammer above named. By the beating of this hammer, heat is produced and the powder gets hardened. The powder thus hardened by the heat begins to fall in small quantities slowly into the oxygen pipe through a hole in the powder cylinder. The powder that falls into the oxygen pipe gets melted with the help of the down-ward flames of oxygen there. The powder which has got the form of melted solution begins to fall into the vessal that is below the oxygen pipe ; it assumes the form of small hot drops and they fall continuously one by one. It is these drops that become diamonds. Even the least action of hydrogen on these hot drops renders them soft and spoils the nature of diamonds. Much care is therefore necessary to be taken so as not to allow even the slightest contact of either hydrogen or coldness. The contact of hydrogen is even more injurious for this purpose and so it must be more carefully avoided. Then the above process is strictly conducted, beautiful diamonds can be obtained. They must be carefully taken out. Just as diamonds are prepared with Ushara kshara they can also be prepared with the other seven ingredients above noted, as per the definite quantities mentioned (exclusive of itself) by conducting the above process with each of them. Shastras declare that the diamonds thus prepared will be found to be very good, hard, brilliant, and they can not be inferior to th natural diamonds even in weight and in being useful in cutting and so on.

अथशोणभद्रशिलावज्रनिर्णयः ॥

शोणः किशोराभ्रसोपरलिंगशिलामृदः ।
वसुभान्वब्धि मुन्यादित्याग्निकाभागतः ॥ ११४ ॥
मेलयित्वा यंत्रमुखेपूर्ववत्पाचयेद्यदि ।
भवन्ति वज्रास्तुदृढाःपूर्ववद्दोषनाहेकाः ॥ ११५ ॥

The list of ingredients and their definite parts, to be used in preparing diamonds out of pebbles of Shona :

(1) The powder of the pebbles of Shona 27 parts.

(2) The gum viz. Kishora 12 parts.

(3) Mica, 4 parts.

(4) Mercury extracted from tin 7 parts.

(5) Ushara mud 12 parts.

(6) Vermillion 2 parts.

(7) Powder of sphatika stone 5 parts.

(8) White mud 12 parts.

When the mixture of these ingredients as per the definite parts is subjected to the above process, another variety of diamonds are produced accomplished with all virtues like those of natural ones.

अथस्फाटिकशिलावज्रनिर्णयः ॥

The process of manufacturing diamonds from sphatika stone as the predominating ingredient :

शिलोवर किशोराभ्रशोणमृल्लिंगपारदाः ।
भान्वष्टमुनिबाणाग्निवह्नेर्भोदुभागतः ॥ ११६ ॥
शुद्धवस्तूत्समादायचूर्णयित्वायमेलयेत् ।
यंत्रेसंपूर्यविधिवत्कृतं चेत्पूर्ववत्क्रमात् ॥ ११७ ॥
वज्रास्यवन्ति सुदृढारत्नवाराद्रिभिर्युताः ।
भवन्तिबुध्वराणाढ्याः स्फाटिकैरेवशोभनाः ॥ ११८ ॥

(To be Continued)

ಮಹರ್ಷಿ ಭರದ್ವಾಜರ

ವೈಮಾನಿಕಪ್ರಕರಣ

(ಮುಂದುಮುವರೆದುದು.)

(29) ಆಕಾಶಾಕಾರ ರಹಸ್ಯ—

ಆಕಾಶತಂತ್ರದಲ್ಲಿ ಹೇಳಿರುವಂತೆ ಕರೀಕಾಗೆಬಂಗಾರದ ನೀರುಗಳಕಾಗೆಯೇ ಪಿಚುಂದಮೂಲ (ಪಿಚುಮಂದಬೇವು) ಮತ್ತು ಮಣ್ಣಿನಹುಳು ಭೂನಾಗವೆಂಬ ದ್ರಾವಕ ರಸದಿಂದ ವಿಮಾನದ ಆವರಣವಾಗಿರುವ ಅಭ್ರಕದ ಪಟ್ಟಿಕೆಗೆ ಲೇಪನವನ್ನು ಮಾಡುವದರಿಂದ ಆ ವಾಯುಮಾರ್ಗದಲ್ಲಿ ಕಿರಣಶಕ್ತಿಯನ್ನು ಸೇರಿಸುವುದರಿಂದ ವಿಮಾನವು ಆಕಾಶಾಕಾರದಂತೆ ಕಾಣುವುದು. ಈ ಕ್ರಿಯಾರಹಸ್ಯವೇ ಆಕಾಶಾಕಾರ ರಹಸ್ಯ.

(30) ಜಲದರೂಪ ರಹಸ್ಯ—

ದಾಳಿಂಬೆಹುಳಿ, ಬಿಲ್ವಪತ್ರೆಯ ಎಣ್ಣೆ, ತಾಮ್ರದಲವಣ, ಗೃಹಧೂಮ, ಗ್ರಂಥಿಕರಸ (ಗುಗ್ಗಲುವಿನರಸ ಅಥವಾ ಪಾದರಸ), ಸಾಸವೆಯಹಿಟ್ಟು, ಮಾನಿನಮೇಲುಹೊದ್ದಿಕೆ, ಇವುಗಳರಸವನ್ನು ಶಾಸ್ತ್ರದಲ್ಲಿಹೇಳಿರುವಂತೆ ಲೆಕ್ಕಾಚಾರದಂತೆ (Proportionately) ಸೇರಿಸಿ ಮುತ್ತಿನಚಿಪ್ಪು ಮತ್ತು ಸೋಡಾಉಪ್ಪು ಅಥವಾ ಸೈಂಧಲವಣದೊಂದಿಗೆ ಮಿಶ್ರ ಮಾಡಿ ಈರೀತಿಕೊಡಿಸಿದ ಶಕ್ತಿಯನ್ನು ಹೊಗೆಯಂತಮಾಡಿ ವಿಮಾನದ ಆವರಣದ ಮೇಲಿರುವ ಕಿರಣಪ್ರಭಾಮುಖಸಂಧಿಯಲ್ಲಿ ಅಡಗಿಸಿ ಅಥವಾ ಮುಚ್ಚಿ ಹಿಂದೆ ಹೇಳಿದ ಧೂಪಾಕಾರದ ಮೂಲಕ ವಿಮಾನದ ಆವರಣದಮೇಲೆ ಬಳಿದು ಆಪರಮೇಲೆ ಹೊಗೆಯು ವ್ಯಾಪಿಸುವಂತೆ ಮಾಡಿದರೆ ವಿಮಾನವು ಮೋಡದಂತೆ ಕಾಣುವುದು. ಈ ಕ್ರಿಯಾರಹಸ್ಯವೇ ಜಲದರೂಪ ರಹಸ್ಯ.

(31) ಸ್ತಬ್ಧಕ ರಹಸ್ಯ—

ವಿಮಾನದ ಉತ್ತರದ ಕಡೆಯಲ್ಲಿರುವ ಸಂಧಿವಲುಖಿನಾಳದಿಂದ ಅಪಸ್ಮಾರದ ಹೊಗೆಯನ್ನು ಸಂಗ್ರಹಿಸಿ ಸ್ತಂಭನಯಂತ್ರದಮೂಲಕ ಆ ಹೊಗೆಯನ್ನು ಹರಡಿಸೋಣದಿಂದ ಮತ್ತೊಂದು (ಶತ್ರು) ವಿಮಾನದಲ್ಲಿರುವ ಎಲ್ಲಾ ಮನುಷ್ಯರನ್ನೂ ನಿಶ್ಚೇಷ್ಟವಾಡಿ ಮೂರ್ಛಿತೆರನ್ನಾಗಿ ಮಾಡಬಹುದು. ಈ ರಹಸ್ಯವೇ ಸ್ತಬ್ಧಕರಹಸ್ಯ.

(32) ಕರ್ಷಣ ರಹಸ್ಯ—

ಶತ್ರು ವಿಮಾನವನ್ನು ನಾಶಮಾಡವುದಕ್ಕೋಸ್ಕರ ಇತರರ ವಿಮಾನಗಳು ಒಂದಾದಮೇಲೆ ಒಂದು ಬರುತ್ತಿರಲಾಗಿ ವಿಮಾನದ ಮುಂದೆ ಇರುವ ವೈಶ್ವಾನರನಾಳದ ಒಳಗಡೆಇರುವ ಜ್ವಾಲಿನೀ (ವಿದ್ಯುತ್ತಿನಬತ್ತಿ) ಯುರಿಸಿ (ಹತ್ತಿಸಿ) 87 ಡಿಗ್ರೀ ಪ್ರಮಾಣದ ಉಷ್ಣವು ಉಂಟಾಗುವಹಾಗೆ ಎರಡು ಚಕ್ರಗಳಗುಂಡಿ (Switch) ಯನ್ನೂ ಅದುಮುವುದರಿಂದ ಶತ್ರು ವಿಮಾನಗಳಮೇಲೆ ಗುಂಡಾಗಿ ಆಕರ್ಷಕ್ತಿಯನ್ನು ಹರಡಿಸಪ್ಪುದರಿಂದ ಶತ್ರುವಿಮಾನವನ್ನು ನಾಶಮಾಡುವಹಾಗೆ ಮಾಡುವ ಕ್ರಿಯಾರಹಸ್ಯವೇ ಕರ್ಷಣರಹಸ್ಯ.

ಪಂಚಜ್ಞಾನ

ಮತ್ತು ಐದು ಅಂಶಗಳನ್ನು ತಿಳಿಯುವವನು ಅಧಿಕಾರಿಯಾಗುವನು.

ಜ್ಞೋಷಾನಂಡವೃತ್ತಿ:—

ಪೂರ್ವಸೂತ್ರದಲ್ಲಿ ಯಾವರೀತಿ ರಹಸ್ಯವಿಜ್ಞಾನವು ನಿರೂಪಿಸಲ್ಪಟ್ಟಿದೆಯೋ ಆದೇರೀತಿ ಈ ಸೂತ್ರದಲ್ಲಿ ಪಂಚಾವರ್ತಸ್ವರೂಪ (ಸುಳಿ-Eddy) ವೂ ನಿರೂಪಿಸಲ್ಪಡುತ್ತದೆ. ಈರೀತಿ ಎರಡನ್ನೂ ತಿಳಿಯುವುದರಿಂದಲೇ ವಿಮಾನಚಾಲಕತ್ವವು ಸಿದ್ಧವಾಗುತ್ತದೆ. ಈ ವಿಷಯವು ಹಿಂದೆ ಹೇಳಿದ ಎರಡುಸೂತ್ರಗಳ ವಿಚಾರದಿಂದ ಸಿದ್ಧವಾಗುತ್ತದೆ. ಪಂಚಾವರ್ತವಿಚಾರವು ಶೌನಕಮಹರ್ಷಿ ಹೇಳಿರುವರೀತಿಯಿಂದ ರೇಖಾ ಮೊದಲಾದ ಐದು ವಾರ್ಗಗಳಿಗೆ ಅನುಸಾರವಾಗಿ ಇಲ್ಲಿ ವರ್ಣಿಸಲ್ಪಡುತ್ತದೆ. ರೇಖಾಪಥ, ಮಣ್ಡಲ, ಕಕ್ಷ್ಯ, ಶಕ್ತಿ, ಕೇಂದ್ರಗಳೆಂಬ ಐದುರೀತಿಯ ಮಾರ್ಗಗಳು ವಿಮಾನಗಳಿಗೆ ಆಕಾಶದಲ್ಲಿ ಹೇಳಲ್ಪಟ್ಟಿವೆ.

ಈ ವಿಷಯವು ಶೌನಕೀಯಶಾಸ್ತ್ರದಲ್ಲಿ ಹೇಳಲ್ಪಟ್ಟಿದೆ

ಈಗ ಆಕಾಶವಮಾರ್ಗಗಳನ್ನು ಹೇಳತ್ತೇವೆ. ರೇಖಾ, ಮಂಡಲ, ಕಕ್ಷ್ಯ, ಶಕ್ತಿ ಮಂತು ಕೇಂದ್ರಗಳೆಂಬ ಭೇದದಿಂದ ಭೂತಶಕ್ತಿ ಪ್ರವಾಹ ಮಾರ್ಗವು ಕೂರ್ಮ (ಆಮೆ–Tortoise) ದಿಂದ ಹಿಡಿದುಕೊಂಡು ಆರುಣಪರ್ಯನ್ತ (ಆಕೂರ್ಮಾತ್ ಆರುಣಾಂತ ಎಂದು ಪದವಿಭಾಗಮಾಡಿದಾಗ) ಅಥವಾ ಕೂರ್ಮದಿಂದ ಹಿಡಿದು ಪರುಣಪರ್ಯನ್ತ (ಆಕೂರ್ಮಾತ್ ಆವರುಣಾನ್ತಂ ಎಂದು ಪದವಿಭಾಗಮಾಡಿದರೆ ವರುಣವಿಪ ವಾರುಣಃ) ವಾರುಣ (ವಾಸನ್ವಾನ) ವನ್ನು ಅವಲಂಬಿಸಿ ನಲವತ್ತೊಂದರಿಂದ ಐವತ್ತೊಂದುಲಕ್ಷದ ಒಂಭತ್ತುಸಾವಿರದ ಐದುನೂರು (5109500) ಸಂಖ್ಯೆಯುಳ್ಳವುಗಳಾಗುತ್ತವೆ. ಅವುಗಳಲ್ಲಿ ಭೂರಾದಿ ಏಳು ಲೋಕಗಳವರೆಗೂ ವಿಮಾನಗಳು ಸಂಚರಿಸುತ್ತವೆ.

ಇವುಗಳಲ್ಲಿ ಸೂತ್ರದಲ್ಲಿ ಹೇಳಿರುವ ಐದು ವಿಧವಾದ ಮಾರ್ಗಗಳು ಕ್ರಮವಾಗಿ ಧುಂಡಿನಾಥನು ಹೇಳಿದಂತೆ ಇಲ್ಲಿ ವಿವರಿಸಲ್ಪಡುತ್ತವೆ.

ರೇಖಾಮಾರ್ಗವು (70308000) ಏಳುಕೋಟಿ ಮೂರುಲಕ್ಷದ ಎಂಟುಸಾವಿರಗಳೆಂದ ಹೇಳಲ್ಪಟ್ಟಿದೆ. ಮಂಡಲಮಾರ್ಗವು ಕ್ರಮವಾಗಿ (20080020) ಇಪ್ಪತ್ತುಕೋಟಿ ಎಂಟುಲಕ್ಷದ ಎರಡುನೂರು. ಕಕ್ಷ್ಯದಲ್ಲಿ ಎರಡುಕೋಟಿ ಒಂಭತ್ತುಲಕ್ಷ ಮುನ್ನೂರು (20900300) ಹೇಳಲ್ಪಟ್ಟಿದೆ. ಶಕ್ತಿಮಾರ್ಗದಲ್ಲಿ ಹತ್ತುಕೋಟಿ ಒಂದುಲಕ್ಷದ ಮುನ್ನೂರು (10100300) ಎಂಬುದಾಗಿಯೂ, ಕೇಂದ್ರಮಂಡಲದಲ್ಲಿ ಮೂರುಲಕ್ಷದ ಎಂಟುಸಾವಿರದ ಇನ್ನೂರು (308200) ಎಂಬಂದಾಗಿಯೂ ರೇಖಾಮಾರ್ಗದಿಂದ ಹಿಡಿದು ಕೇಂದ್ರಮಾರ್ಗದವರೆಗೆ ಮಂಡಲಗಳಲ್ಲಿ ಕ್ರಮವಾಗಿ ವಾಲ್ಮೀಕಿ ಮಹರ್ಷಿಗಳು ಗಣಿತದಿಂತೆ ಮಾರ್ಗಸಂಖ್ಯೆಯು ಶ್ಲೋಕಗಳಿಂದ ಹೇಳಲ್ಪಟ್ಟಿದೆ.

ಇವುಗಳಲ್ಲಿ ಯಾನಸಂಚಾರ ಮಾರ್ಗಗಳ ನಿರ್ಣಯವು ತಿಳಿಸಲ್ಪಡುತ್ತದೆ. (ಭೂಃ, ಭುವಃ, ಸುವಃ, ಮಹಃ, ಜನಃ, ತಪಃ, ಬ್ರಹ್ಮ (ಸತ್ಯ)

ಮೊದಲನೇದರಿಂದ ನಾಲ್ಕನೇದರವರೆಗೆ ರೇಖಾ ಮಾರ್ಗದಲ್ಲಿ ಕ್ರಮವಾಗಿ ಭುವರ್ಲೋಕ, ಸುವರ್ಲೋಕ, ಮಹರ್ಲೋಕ ನಿವಾಸಿಗಳ ವಿಮಾನ ಸಂಚಾರಮಾರ್ಗವು ಎಂದು ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಹೇಳಲ್ಪಟ್ಟಿದೆ. ಜನೋಲೋಕದ ವಿಮಾನಗಳ ಸಂಚಾರದಲ್ಲಿ ಮಾರ್ಗನಿರ್ಣಯವು ಎರಡರಿಂದ ಐದರವರೆಗೆ (ಎರಡುಕಡೆಯಲ್ಲಿಯೂ ಸಂಸ್ಕೃತಶ್ಲೋಕದಲ್ಲಿ ಪೂರ್ತಿ ಎಂದು ವ್ಯಕ್ತವಾಗುತ್ತದೆ). ಕಕ್ಷ್ಯಪಥದಲ್ಲಿ ಕ್ರಮವಾಗಿ ಹೇಳಲ್ಪಟ್ಟಿದೆ. ಮೊದಲಿನಿಂದ ಆರರವರೆಗೆ (ಪೂರ್ತಿ) ಶಕ್ತಿಪಥದಲ್ಲಿ ಕ್ರಮವಾಗಿ ತಪೋಲೋಕ ವಿಮಾನಗಳ ಮಾರ್ಗವೆಂದು ಶಾಸ್ತ್ರನಿರ್ಣಯವು. ಮೂರರಿಂದ ಹನ್ನೊಂದರವರೆಗೆ ಬ್ರಹ್ಮಲೋಕನಿವಾಸಿಗಳ ಸಂಚಾರಮಾರ್ಗವೆಂದು ಕೇಂದ್ರಪಥದಲ್ಲಿ ಕ್ರಮವಾಗಿ ಹೇಳಲ್ಪಟ್ಟಿದೆ. ಈರೀತಿ ವಾಲ್ಮೀಕಿ ಮಹರ್ಷಿಗಳ ಗಣಿತ ಶಾಸ್ತ್ರದಲ್ಲಿ ನುರಿತವಿದ್ವಾಂಸರು ವಿಮಾನಗಳ ಮಾರ್ಗವನ್ನು ಶಾಸ್ತ್ರಾನುಸಾರವಾಗಿ ಮಾಡಿದ್ದಾರೆ.

ಮುಂದಕ್ಕೆ ಆವರ್ತನಿರ್ಣಯವು— "ಆವರ್ತಾಶ್ಚ"

ಆವರ್ತನಿರ್ಣಯಂ :— ಈ ಪ್ರಕಾರ ವಿಮಾನಗಳ ಐದು ಮಾರ್ಗ ಆವರ್ತಗಳನ್ನು ಕ್ರಮವಾಗಿಹೇಳಿ ಈಗ ಇಲ್ಲಿ ಆ ಆವರ್ತಗಳ ನಿರ್ಣಯವು ನಿರೂಪಿಸಲ್ಪಡುತ್ತದೆ. ಮಾರ್ಗಗಳ ಸಂಖ್ಯೆಯನ್ನನುಸರಿಸಿ ಆವರ್ತಗಳು ಅನೇಕವಾಗಿವೆ. ಅವುಗಳಲ್ಲಿ ಯಾನಪಥದ ಆವರ್ತಗಳು ಐದೇ ಎಂದು ನಿರ್ಧರಿಸಲ್ಪಟ್ಟಿದೆ.

ಶೌನಕೀಯದಲ್ಲಿ ಹೀಗೆಹೇಳಲ್ಪಟ್ಟಿದೆ.

ವಿರುದ್ಧವಾದ ಎರಡು ಪ್ರವಾಹಗಳ ಸಂಸರ್ಗ ಅಂದರೆ ಸಂಘರ್ಷದಿಂದ ಆವರ್ತ (ಸುಳಿ) ಗಳು ಉಂಟಾಗುತ್ತವೆ. ಅವುಗಳನ್ನು ಇಲ್ಲಿ ಹೇಳುತ್ತೇವೆ. ರೇಖಾಪಥದಲ್ಲಿ ಶಕ್ತ್ಯಾವರ್ತ, ಮಂಡಲದಲ್ಲಿ ವಾತಾವರ್ತ, ಕಕ್ಷ್ಯದಲ್ಲಿ ಕಿರಣಾವರ್ತ, ಶಕ್ತಿ ಪಥದಲ್ಲಿ ಶೈತ್ಯಾವರ್ತ, ಮಧ್ಯ ಕೇಂದ್ರಪಥದಲ್ಲಿ ಘರ್ಷಣಾವರ್ತವೆಂದು ಆವರ್ತಗಳು ಐದು ವಿಧಗಳಾಗಿವೆ, ಈ ಐದರಲ್ಲಿ ಆವರ್ತಗಳಿವೆ. ಈರೀತಿ (ಲಿಪ್ತ) ಬ್ರಾಹ್ಮಣಗ್ರಂಥದಲ್ಲಿ ಹೇಳಲ್ಪಟ್ಟಿವೆ.

ಈ ರೀತಿ ರೇಖಾಪಥಾದಿ ಮಾರ್ಗಗಳಲ್ಲಿ ಎರಡು ಶಕ್ತಿಗಳು ಪರಸ್ಪರಡಿಕ್ಕಿ ಹೊಡೆಯೋಣದರಿಂದ (ಸಂಘರ್ಷಣ) ಆಕಾಶ ವಿಮಾನಗಳನ್ನು ನಾಶನಮಾಡುವ ಸುಳಿಗಳು ಉಂಟಾಗುತ್ತವೆ.

ಮಾರ್ಗನಿಬಂಧನದಲ್ಲಿ ಈರೀತಿ ಹೇಳಲ್ಪಟ್ಟಿದೆ— ಲಕಾರ ಹಕಾರಗಳ, ವಕಾರಹಕಾರಗಳ, ಯಂಕಾರಹಕಾರಗಳ ಮತ್ತು ವಕಾರಹಕಾರಗಳ ಮಧ್ಯಗಳಲ್ಲಿ ಶಕ್ತ್ಯಾವರ್ತಗಳು ಉಂಟಾಗುತ್ತವೆ.

(ಮುಂದುವರೆಯುವದು)

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INDIA, A NATION

There are about 550 million people in India—more than in all of Latin America and Africa combined. They are about one-sixth of the 3,420 million people on earth, and they are one-third of the people in countries the U.N. classifies as "less developed." Their ethnic and cultural variety is greater than that of all the nations of Europe.

India was put together in 1947, for the first time in its 5,000-year history, when nine provinces and 600 autonomous princely states were fused. It is still a nation, and as far ahead as any-one can see it will remain a federal union with substantial central power.

For a country with 14 major languages and hundreds of dialects, 14 major scripts, skin colours ranging from blue black to ivory white, five major social classes, with thousands of sub-divisions, six major religions, 13 major political parties, four major trade union movements, 74 universities and over 2 million college students—this degree of national unity after 24 years is a remarkable phenomenon !

—Saturday Review

NATURE'S BALANCE

The World Health Organization sent pesticide to Borneo to kill mosquitoes. It worked well, but didn's kill all the cockroaches, which accumulated the pesticide in their bodies. Lizards living in the thatched huts ate the cockroaches. The pesticide slowed the lizards so that they were easily caught by the cats, which then died ! With the cats gone, rats moved in carrying a threat of plague. In addition, the pesticide killed a type of parasite that feeds on caterpillars. The caterpillars multiplied in the huts, where they fed on the roof thatching. Then the roofs started caving in !

—New York Times

"ತೂಡಿಕ್ಕೊಡುತ್ತ ನಾಚ್ಚಿಯಾರ್" ಎಂದು ಪ್ರಸಿದ್ಧರಾದ

ನೀಳಾದೇವಿಯು (ಆಣ್ಡಾಳ್)

ಅಪ್ಪಣೇಕೊಡಿಸಿದ

ಉಪನಿಷತ್ಸಾರವಾದ

ತಿರುಪ್ಪಾವೈ

ಭಟ್ಟರು ರಚಿಸಿದ ತನಿಯನು (ಬಿಡಿಪದ್ಯ)

ಶ್ಲೋಕ—ಮನ್ದಾಕ್ರಾಂತಾವೃತ್ತ

ನೀಳಾ ತುಂಗಸ್ತನಗಿರಿತಟೀಸುಪ್ತಮುದ್ಬೋಧ್ಯಕೃಷ್ಣಂ ।
ಪಾರಾರ್ಥ್ಯಂಸ್ವಂಶ್ರುತಿಶತಶಿರಸ್ಸಿದ್ಧಮಂಧ್ಯಾಪಯನ್ತೀ ॥
ಸ್ವೋಚ್ಛಿಷ್ಟಾಯಾಂಸ್ರಜನಿಗಳಿತಂಯಾಬಲಾತ್ಕೃತ್ಯಭುಂಕ್ತೇ ।
ಗೋದಾತಸ್ಯೈನಮಾಇದಮಿಂದಂಭೂಯಏವಾಸ್ತುಭೂಯಃ ॥ ೧ ॥

ಶ್ರೀನೀ..... ತುಂಗಸ್ತನವೆಂಬ ಪರ್ವತದ ತಪ್ಪಲಲ್ಲಿ ಸುಖನಿದ್ರೆಗೆಯ್ಯುವ ಶ್ರೀಕೃಷ್ಣಸ್ವಾಮಿಯನ್ನು ಯಾವಆನನ್ಯಾರ್ಹ ಶೇಷಳಾದ ಗೋದಾದೇವಿಯು ಎಚ್ಚರಗೊಳಿಸಿ, ಅನಂತವಾದ ವೇದಗಳಿಗೆಲ್ಲಾ ಶಿರೋಭೂಷಣ ಪ್ರಾಯವಾದ ಉಪನಿಷತ್ತುಗಳಲ್ಲಿ ನಿರ್ಣಯಿಸಲ್ಪಟ್ಟ ತನ್ನ ಪಾರತಂತ್ರ್ಯವೃತ್ತಿಯನ್ನು ಆ ಪರಾತ್ಪರವಸ್ತುವಿಗೆ ಅರಿಕೇಮಾಡಿಕೊಳ್ಳುವಂಥಳಾಗಿಯೂ, ತನ್ನ ತಂದೆಯವರು ಮಿಸಲಾಗಿಟ್ಟದ್ದುದನ್ನು ತಾನು ಮೊದಲುಮೂಡಿ ಅಲಂಕರಿಸಿಕ್ಕೊಂಡು ಅನಂತರ ತೆಗೆದಿಟ್ಟ ಪುಷ್ಪಮಾಲಿಕೆಯಲ್ಲಿ ಬದ್ಧಾದರನಾಗಿ ಕಟ್ಟುಂಡಂಥಾ ಶ್ರೀರಂಗನಾಥ ಸ್ವಾಮಿಯನ್ನು ಬಲಾತ್ಕರಿಸಿ ಭಗವದ್ಜ್ಞಾನಾನುಭವಪುರಸ್ಸರವಾಗಿ ಅನುಭವಿಸುವಳೋ, ಅಂತಹ ಶ್ರೀಗೋದಾದೇವಿ (ಆಣ್ಡಾಳ್)ಯನ್ನು ನಮಸ್ಕರಿಸುತ್ತೇನೆ; ಇಂತಹ ನಮಸ್ಕಾರವು ಪುನಃ ಪುನಃ ಕಾಲತತ್ವವಿರುವವರಿಗೂ ನಡೆದುಬರಲಿ.

May this obeisance of ours to Sri Goda Devi continue for ever and ever—the Saint who awakened Lord Srikrishna that cheerfully rested on the comfortable pillow in the shape of mountain-slope-like breast of Neela Devi, and who made known her implicit belief in her sole dependence on Him, which fact is declared beyond doubt in the most sublime portion of the several Vedas viz, the Upanishads; and whose deep devotion enabled her to hold uninterrupted communion, even with a little pressure, with the Lord whose mind was lovingly entangled in the special garland (first used by herself and then effered to him)!

ಉಯ್ಯಕ್ಕೊಂಡಾರು ರಚಿಸಿದ ತನಿಯನ್

ಆಸ್ಸವಯರ್ಕ್ಕಿದಾವೈ ಯಾಣ್ಡಾಳರಂಗರ್ಕ್ಕು
ಪ್ಪನ್ನುತಿರುಪ್ಪಾವೈವಲ್ಲವಿಯವಿನ್ನಿಶೈಯಾರ್ ॥
ಪಾಡಿಕ್ಕೊಡುತ್ತಾಳ್ತನರ್ಪಾಮಾಲೈಪೂಮಾಲೈ
ಶೂಡಿಕ್ಕೊಡುತ್ತಾಳ್ಶೆಲ್ವಿಲ್ ॥ ೨ ॥

ಎಲ್ಲೆ ಮನಸ್ಸೇ, ಹಂಸಪಕ್ಷಿಗಳು ವಾಸಮಾಡುವ ಗದ್ದೆಗಳಿಂದ ಶೋಭಿತವಾದ ಶ್ರೀವಿಲ್ಲಿಪುತ್ತೂರಿನಲ್ಲಿ ಅವತರಿಸಿದವಳಾಗಿಯೂ, ಸರ್ವೇಶ್ವರನಾದ ಶ್ರೀರಂಗನಾಥನ ವಿಷಯವಾಗಿ "ತಿರುಪ್ಪಾವೈ" ಎಂಬ ಗ್ರಂಥವನ್ನು ರಚಿಸಿ, ಅದರ ಮುವ್ವತ್ತು ಪದ್ಯಗಳನ್ನೂ ತಿವಿಗಿಂಪಾದ ರಾಗದೊಡನೆ ಹಾಡಿ, ಆ ಸುಂದರವಾದ ಪದ್ಯಮಾಲಿಕೆಯನ್ನು ಸಮರ್ಪಿಸಿದವಳಾಗಿಯೂ, ತನ್ನ ತಂದೆಯಾದ ಪೆರಿಯಾಳ್ವಾರರು ಕಟ್ಟಿ ವಿಸಲಾಗಿಟ್ಟಿದ್ದ ಪುಷ್ಪವಿಹಿತಿಯನ್ನು ತಾನೇ ಮೊದಲಂ ಧರಿಸಿಕ್ಕೊಂಡು ಕನ್ನಡಿಯಲ್ಲಿ ತನಗೂ ಸ್ವಾಮಿಗೂ ಒಪ್ಪನೆ ನೋಡಿ ಅನಂತರ ತೆಗೆದು

ಸ್ವಾಮಿಗೆ ಸಮರ್ಪಿಸಿದವಳಾಗಿಯೂ ಇರುವ ಶ್ರೀಗೋದಾದೇವಿಯಾದ ಆಣ್ಡಾಳ್‌ದೇವಿಯನ್ನು ದಿವ್ಯನಾಮಾನುಸನ್ಧಾನದವಹೂಲಕ ನೀನು ಕೊಣ್ಡಾಡು.

O mind! sing in praise of Andal, styled Goda Devi, she who incarnated in the sacred city of Villiputtoor, surrounded by paddy field giving shelter to beautiful swans, who composed a wreath (series) of thirty hymns of Tiruppavai—an immortal work containing the highest philosophy—who sonorously sang in praise of, and dedicated the same to, the Great Lord Sriranganatha, and who, in her intense *love* for the Lord, used to secretly adorn her person with the sacred garland, intended by her pious father Periyalvar for the special use of Lord Sriranganatha, to see herself, through a mirror, if she in that state would be a proper match for the Supreme Being, and which garland used to be most lovingly accepted by the Lord.

ತೊಡಿಕ್ಕೊಡುತ್ತ ತುವಕ್ಕೊಡಿಯೇತೊಲ್ಪಾವೈ ।
ಪಾಡಿಯರುಳವಲ್ಲಪಲ್ವಳೈಯಾಯ್-ನಾಡಿನೀ ॥
ವೇಂಗಡವರ್ಕನ್ನೈವಿದಿಯೆನ್ರವಿಮ್ಮಾತ್ರಂ ।
ನಾಂಗಡವಾವಣ್ಣಮೇನಲ್ಕು ॥ ೩ ॥

ಮೊಸಲಾಗಿಟ್ಟಿದ್ದ ಪುಷ್ಪಮಾಲಿಕೆಯನ್ನು ಮೊದಲು ತಾನು ಧರಿಸಿಕ್ಕೊಂಡು 'ಗವಂತನೊಡನೆ ತನ್ನ ಹೋಲಿಕೆಯನ್ನು ಭಾವಿಸಿ ಭಾವಿಸಿ, ತದನಂತರ ಅದನ್ನು ದೇವರಿಗೆ ಸಮರ್ಪಿಸಿದ ಸುವರ್ಣಲತಾಸದೃಶಳೇ, ಪುರಾಣ ಪ್ರಸಿದ್ಧವಾದ ವೃತ್ತಾಂತವನ್ನೇ ಆಧಾರವಾಗಿ ಉಳ್ಳ ತಿರುಪ್ಪಾವೈ ಗ್ರಂಥವನ್ನು ಮಧುರೆಯ ಸಂಘದವರ ದ್ರಾವಿಡಮಾಲೆಯಂತೆ ಹಾಡುವ ಸಾಮರ್ಥ್ಯವುಳ್ಳವಳೇ, ಅನೇಕ ವಿಧವಾದ ಹಸ್ತಕಂಕಣಾಲಂಕೃತಳಾದ (ಆಣ್ಡಾಳ್) ಗೋದಾದೇವಿಯೇ, ನೀನು ಚೆನ್ನಾಗಿ ಪರ್ಯಾಲೋಚಿಸಿ "ಎಲ್ಲೆ ಕಾಮದೇವನೇ, ನೀನು ದಯವಿಟ್ಟು ದಾಸಭೂತೆಯಾದ ನನ್ನನ್ನು ಸಾಕ್ಷಾತ್ ಸರ್ವೇಶ್ವರನಾದ ವೇಂಕಟಾಚಲಪತಿಗೇನೇ ಪತ್ನಿಯಾಗಿ ವಿಧಿಸಬೇಕು" ಎಂದು ನೀನು ಕಾಮದೇವನನ್ನು ಕುರಿತು ಪ್ರಾರ್ಥಿಸಿದ ಭಗವದ್ಭಕ್ತಿಸೂಚಕವಾದ ಈ ಮಾತನ್ನು ದಾಸಭೂತರಾದ ನಾವೂ ಯಾವಾಗಲೂ ಅನುಸನ್ಧಾನಮಾಡುವಂತೆಯೂ, ಇದನ್ನು ಎಂದಿಗೂ ನಾವು ಅನಾದರಿಸದ ಪ್ರಕಾರವನ್ನೂ ನಮಗೆ ಅನುಗ್ರಹಿಸು.

O Andal! shining like a streak of lightning, that didst adorn thy person with the garland intended for the Lord to see whether thyself would be a suitable match for Him, who art an expert in composing the famous work of Tiruppavai in a beautiful style, resembling that of the Tamil approved of by the famous Sangha (of Madura), condescend to favour us with the same amount of interest and love with which thou invoked thus the aid of the God of Love, "O Cupid! be graciously pleased to make me the servant and companion of Tiruvengadamudaiyan (Lord of Tirupati)," and finally secured thy object; and favor us with fervour enough to repeat with every possible regard a similar formula in our own interest to secure *Salvation*.

ಶ್ರೀ ತಿರುಪ್ಪಾವೈ

ಮಾರ್ಕಳಿತ್ತಿಂಗಣ್ಮದಿನಿರ್ನ್ನೆನನ್ನಾಳಾ ।
ನೀರಾಡಪ್ಪೋದುವೀರ್ಪೋದುಮಿನೋನೇರಿಳೈಯಾರ್ ॥
ತೀರ್ಕ್ಕುಮಾಯ್‌ಪ್ಪಾಡಿಚ್ಚೆಲ್ವಚ್ಚಿರುವಿರ್ಕಾಳ್ ।
ಕೂರ್ವೇಲ್ಕೊಡುನ್ತೊಳಲನನ್ತಕೋವಮ್ಮಮರ ॥
ನ್ನೇರಾನ್ನರ್ಕಣ್ಣೈಯಶೋದೈಯಿಳಂಸಿಂಗ ।
ಪ್ಪಾರ್ಮೀನಿಚ್ಚಿಂಗಣ್ಮತಿರ್ಮತಿಯಂಪೋನ್ಮುಹತ್ತಾ ॥
ನಾರಾಯಣನೇನಮಕ್ಕೇವಕ್ಕೈತರುವಾ ।
ಪಾರೋಪ್ಪುಕಳಪ್ಪಡಿನ್ದೇಲೋರೆಂಪಾವಾಯ್ ॥ ೦ ॥

"ಎಲೈ ದಿವ್ಯಾಭರಣ ಭೂಷಿತರಾದ ಸಖಿಯರೇ, ಸಂಪತ್ಸಮೃದ್ಧವಾದ ನಂದಗೋಕುಲದ ಬಾಲಾಂಗನೆಯರೇ, ಮಾಸಗಳೊಳು ಉತ್ತಮವಾದ ಈ ಮಾರ್ಗಶೀರ್ಷಮಾಸದಲ್ಲಿ ಚಂದ್ರಕಳೆಗಳಿಂದ ಪೂರ್ಣವಾದ ಈ ಶುಭದಿವಸದಲ್ಲಿ ಯಮುನಾನದೀಸ್ನಾನವನ್ನು ಪೂಡಲಾಸಕ್ತಿ ಯುಳ್ಳವರೇ, ತ್ವರೆಯಾಗಿ ಹೋಗೋಣ ಬನ್ನಿರಿ. ದುಷ್ಟನಿಗ್ರಹಕ್ಕಾಗಿ ಉಪಯೋಗಿಸಲ್ಪಡುವ ಕೂರಾದ ವೇಲಾಯುಧವುಳ್ಳಂಥಾ ಶ್ರೀನಂದ ಗೋಪರ ಕುಮಾರನಾಗಿಯೂ, ಮನೋಹರವಾದ ನೇತ್ರಗಳುಳ್ಳಂಥಾ ಯಶೋದಾದೇವಿಗೆ ಸಿಂಹಶಿಶುಪ್ರಾಯನಾದ ಕುವರನಾಗಿಯೂ, ನೀಲ ಮೇಘಸ್ವರೂಪನಾಗಿಯೂ, ಸುಂದರವಾದ ನೇತ್ರಗಳುಳ್ಳವನಾಗಿಯೂ, ಸೂರ್ಯನಹಾಗೆ ಪ್ರಕಾಶಮಾನವಾಗಿಯೂ, ಚಂದ್ರನಂತೆ ಆಹ್ಲಾದಕರ ವಾಗಿಯೂ ಇರುವ ಮುಖಮಂಡಲವುಳ್ಳಂಥವನಾಗಿಯೂ, ಕಂಗೊಳಿಸುವ ಸರ್ವಸ್ವಾತ್ಮನಾದ ಶ್ರೀ ಕೃಷ್ಣನೇ ದಾಸಭೂತರಾದ ನಮಗಳಿಗೆ ಪಟಹವಾದ್ಯವನ್ನು ಕೃಪೆಮಾಡಿ ನಮ್ಮ ಇಷ್ಟಾರ್ಥಗಳನ್ನು ನೆರವೇರಿಸುವನು. ಹೀಗೆ ನಾವು ನಮ್ಮ ವ್ರತದಲ್ಲಿ ಭೂಲೋಕದವರೆಲ್ಲಾ ಕೊಣ್ಣಾ ಡುವಹಾಗೆ ಉದ್ಯುಕ್ತರಾದಲ್ಲಿ, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ಈ ವ್ರತವು ಶುಭವಾಗಿಯೂ ಶ್ಲಾಘ್ಯವಾಗಿಯೂ ಮುಗಿಯುವುದು." ಹೀಗೆಂದು ಭಗವತ್ಪರಾಯಣಳಾದ ಗೋಪಸ್ತ್ರೀಯೊಬ್ಬಳು ತನ್ನ ಸಖಿಯರಿಗೆ ಹೇಳಿದಳು.

Ye souls! imbued with wisdom, piety and self-denial, sole dependants upon the Supreme Spirit! residents of the sacred spot (Brindavan) which is the resort for all souls devoted to the service of the Lord! understanding your real nature through the kindness of your preceptor, and hence under the influence of a pure intellectual illumination, come forward at this auspicious hour to join us in the performance of your humble services to the Almighty, of a vow consisting in our souls' holding communion with the Universal Spirit, Our Lord Narayana—He who is the Director of sages that sing hymns of benediction intended to remove all evil, He Whose light illumines pure wisdom to the fullest extent; He Whose nature is such as to free His devotees from all affliction with His usual Goodness and Simplicity, He whose divine eye reads affection to his creatures and universal Sovereignty, Whose very appearance is a cheering balm to His votaries and an unbearable terror to His enemies—such a Being, the Fountain of all wisdom and power—He alone will *deign* to accede to our wishes. Should we zealously engage ourselves in the performance of our duty—the duty of enjoyment and appreciation of His Goodness, Mercy, and Power and other Divine Excellences, we may be sure that this vow of ours will be crowned with unfailing success, so that all on earth may applaud our efforts.

ವೈಯಂತ್ಪೊವಾಳ್ವೀರ್ಗಾಣಾಮುನಂಪಾವೈಕ್ಕು ।
ಚ್ಚೈಯುಂಕರಿಶ್ಚೆಕಳ್ಕೀರೋಪಾರ್ಕಡಲು ॥
ಚ್ಚೈದಂತ್ಪುಯಿನ್ರವರಮನಡಿಪಾಡಿ ।
ನೆಯುಣ್ಣೋಂಪಾಲುಣ್ಣೋಂನಾಟ್ಯಾಲೇನೀರಾಡಿ ॥
ಮೈಯಿಟ್ಟೆಳುತೋಮಂಲರಿಟ್ಟುನಾಮುಂಡಿಯೋಂ ।
ಶೆಯ್ಯಾತನಶೆಂಶ್ಕೋನ್ತೀಕ್ಕುರಳ್ಪಟ್ಟಿಶ್ರೋದೋ ॥
ಮೈಯ್ಯಮುಂಪಟ್ಟಿಯುಮಾನ್ದನೈಯಂಕೈಕಾಟ್ಟಿ ।
ಯುಯ್ಯುಮಾರೆಟ್ಟಿಯುಕನ್ದೇಲೋರೆಂಪಾವಾಯ್ ॥ ೨ ॥

ಈ ಭೂಲೋಕದಲ್ಲಿ ಉಜ್ಜೀವಿಸಲು ಬಂದಿರುವ ಗೋಪಿಯರಾದ ಸಖಿಯರೇ, ನಾವೆಲ್ಲರೂ ಈ ನಮ್ಮ ವ್ರತಾಚರಣೆಗೆ ಮಾಡತಕ್ಕ ಕ್ರಮವನ್ನು ನೀವು ಕೇಳಿಲ್ಲವೋ! ಇಲ್ಲದಿದ್ದರೆ ಸಾವಧಾನವಾಗಿ ಈಗ ಕೇಳಿರಿ: ಕ್ಷೀರಾಬ್ಧಿಯಲ್ಲಿ ಶೇಷಶಾಯಿಯಾಗಿ ಯೋಗನಿದ್ರೆಮಾಡುವ ಸರ್ವೇಶ್ವರನ ದಿವ್ಯಚರಣಾರವಿಂದಂಗಳನ್ನು ಸ್ತುತಿಸುವುದು; ಘೃತಕ್ಷೀರಾದಿ ಭೋಗ್ಯವಸ್ತುಗಳನ್ನು ಈಗ ತ್ಯಜಿಸತಕ್ಕದ್ದು; ಅರುಣೋದಯ ದಲ್ಲಿಯೇ ಸ್ನಾನಮಾಡತಕ್ಕದ್ದು; ಕಣ್ಣಿಗೆ ಅಂಜನವಿದಿಗಳನ್ನು ಧರಿಸಲಾಗದು; ಪುಷ್ಪಗಳಿಂದ ಅಲಂಕೃತರಾಗಕೂಡದು; ಹಿರಿಯರು ಅನುಷ್ಠಿಸದ ಕಾರ್ಯಂಗಳನ್ನು ನಾವು ಮಾಡತಕ್ಕದ್ದಲ್ಲ; ಕ್ರೂರವಾದ ವೈಶುನ್ಯದ ಮಾತುಗಳನ್ನು ಯಾರಮೇಲೂ ಹೇಳಕೂಡದು; ದರಿದ್ರರಿಗೆ ಉಪಕಾರ ವನ್ನು ಮಾಡತಕ್ಕದ್ದು; ಭಿಕ್ಷುಕರಿಗೆ ಭಿಕ್ಷೆಯನ್ನು ಯಥಾಶಕ್ತಿ ಕೊಡತಕ್ಕದ್ದು; ಈ ಪ್ರಕಾರ ಸಂತೋಷಚಿತ್ತರಾಗಿ ನಾವು ಉಜ್ಜೀವಿಸುವ ಕ್ರಮವನ್ನು ಪರಿಭಾವಿಸಿ ಕಾರ್ಯಗಳನ್ನು ಜರಗಿಸಿದ್ದೇಯಾದರೆ, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ಈ ವ್ರತವು ಶುಭವಾಗಿ ಸೇರ್ಗಡೆಯಾಗುವುದು.

(ಮುಂದುವರಿಯುವುದು)

ಮಹರ್ಷಿ ಭರದ್ವಾಜರ

ವೈಮಾನಿಕಪ್ರಕರಣ

(ಮುಂದುವರೆದುದು.)

ಲಲ್ಲಕಾರಿಕೆ

ಇಲ್ಲಿ "ಲ" ಕಾರದಿಂದ ಭೂಮಿಯು ಹೇಳಲ್ಪಡುತ್ತದೆ. "ಹ" ಕಾರದಿಂದ ಆಕಾಶವು ತಿಳಿಸಲ್ಪಡುತ್ತದೆ. ಇವುಗಳಿಬರ ಮಧ್ಯದಲ್ಲಿ ಅನೇಕ ರೇಖಾಮಾರ್ಗಗಳು ಇವೆ. ಅವುಗಳಲ್ಲಿ ಅನಂತವಾದ ಶಕ್ತ್ಯಾವರ್ತಗಳು ಬಹಳ ವೇಗವಾಗಿ ಹುಟ್ಟುತ್ತವೆ. ಅವುಗಳಿಂದ ಭೂಲೋಕದ ವಿಮಾನಗಳ ವಿನಾಶವು ನಿಶ್ಚಯಿಸಲ್ಪಟ್ಟಿದೆ. ಪಕಾರ ಹಕಾರಗಳಿಂದ ಕ್ರಮವಾಗಿ ಎರಡು ಆಕಾಶಗಳು ವರ್ಣಿಸಲ್ಪಟ್ಟಿವೆ. ಅವುಗಳಮಧ್ಯದಲ್ಲಿ ವಿಶೇಷವಾಗಿ ಮಂಡಲಾಖ್ಯಮಾರ್ಗಗಳು ಹೇಳಲ್ಪಟ್ಟಿವೆ. ಅವುಗಳಲ್ಲಿ ಅನಂತವಾತಾವರ್ತಗಳು ಬಹಳವೇಗವಾಗಿ ಹುಟ್ಟುತ್ತವೆ. ಇವುಗಳಲ್ಲಿ ಮೂರುಲೋಕಗಳ ವಿಮಾನಗಳ ವಿನಾಶವು ವರ್ಣಿಸಲ್ಪಟ್ಟಿವೆ. ಇದೇರೀತಿಯಲ್ಲಿ ಯಕಾರ ಹಕಾರಗಳಿಂದ ವಾಯು ಮತ್ತು ಆಕಾಶಗಳು ನಿರೂಪಿಸಲ್ಪಟ್ಟಿವೆ. ಅವುಗಳಮಧ್ಯದಲ್ಲಿ ಅನೇಕ ಕಕ್ಷ್ಯಾಮಾರ್ಗಗಳು ಹೇಳಲ್ಪಟ್ಟಿವೆ. ಅವುಗಳ ಒಳಗಡೆ ಕಿರಣಗಳಪ್ರವಾಹದಿಂದ ಕಿರಣಾವರ್ತಗಳು ಉಂಟಾಗುತ್ತವೆ. ಅವರಲ್ಲಿ ಜನೊಲೋಕದ ವಿಮಾನಗಳನಾಶವು ವರ್ಣಿಸಲ್ಪಟ್ಟಿದೆ.

"ರ" ವರ್ಣದಿಂದ ರವಿಯೂ "ಹ" ಕಾರದಿಂದ ಆಕಾಶವೂ ಹೇಳಲ್ಪಟ್ಟಿವೆ. ಇವುಗಳ ಮಧ್ಯದಲ್ಲಿ ಬಹಳ ವಿಧವಾಗಿ ಶಕ್ತಿಮಾರ್ಗಗಳು ವರ್ಣಿಸಲ್ಪಟ್ಟಿವೆ. ಅವುಗಳಲ್ಲಿ ಶಕ್ತಿಗಳ ಸಂಬಂಧದಿಂದ ಬಹಳವೇಗವಾಗಿ ವಿಶೇಷಾಕಾರದಲ್ಲಿ ವಿಮಾನಯಾನಗಳನ್ನು ನಾಶಮಾಡುವ ಶೈತ್ಯಾವರ್ತಗಳು ಉಂಟಾಗುತ್ತವೆ. ಮಕಾರದಿಂದ ಮಹಾವಾರ್ತಾಂಡ ಶಕ್ತಿಯಲ್ಲಿರುವ ಪ್ರವಾಹಾಂಶವೂ ಮತ್ತು ಹಕಾರದಿಂದ ಆಕಾಶವೂ ಕ್ರಮವಾಗಿವರ್ಣಿಸಲ್ಪಟ್ಟಿವೆ. ಅವುಗಳ ಮಧ್ಯದಲ್ಲಿ ಕೇಂದ್ರ ಮಾರ್ಗಗಳು ಬಹುವಿಧವಾಗಿಹೇಳಲ್ಪಟ್ಟಿವೆ. ಅವುಗಳಲ್ಲಿ ಕ್ರಮವಾಗಿ ನಾನಾಮುಖವಾದ ಘರ್ಷಣಾವರ್ತಗಳು ಉಂಟಾಗುತ್ತವೆ. ಅವುಗಳಿಂದ ಬ್ರಹ್ಮಲೋಕದ ವಿಮಾನಗಳನಾಶವು ನಿರೂಪಿಸಲ್ಪಟ್ಟಿದೆ. ಮಾರ್ಗಸಂಧಿಗಳಲ್ಲಿ ಶೈತ್ಯೋಷ್ಣ ಹೆಚ್ಚಿ ಶಕ್ತಿಗಳಕಡಿಮೆಯಾಗುವಿಕೆಯೇ ಅದಕ್ಕೆಕಾರಣವು.

ಎರಡುಪ್ರವಾಹಗಳ ವೇಗವಾದ ಸಂಯೋಗದಿಂದ ಆವರ್ತಗಳು ಉಂಟಾಗುತ್ತವೆ. ಈರೀತಿ ರೇಖಾದಿ ಮಾರ್ಗಗಳಲ್ಲಿ ಕ್ರಮವಾಗಿ ಆವರ್ತಗಳು ನಿರೂಪಿಸಲ್ಪಟ್ಟಿವೆ. ಇವುಗಳಿಂದ ವಿಮಾನಗಳಿಗೆ ನಾಶವುಂಟಾಗದಿರುವುದು ಎಂಬುದೂ ಶಾಸ್ತ್ರ ವಿಶೇಷವಿಷಯವು. ಪೂರ್ವಸೂತ್ರದಲ್ಲಿ ಹೇಳಲ್ಪಟ್ಟ ಮೂವತ್ತೈರಹಸ್ಯಜ್ಞಾನದಂತೆಈ ಎರಡೂ ಸೂತ್ರಗಳಿಂದ ಮಾರ್ಗಾವರ್ತ ಸ್ವರೂಪಗಳು ಚೆನ್ನಾಗಿನಿರೂಪಿಸಲ್ಪಟ್ಟಿವೆ. ಇದರಿಂದ ಎರಡರಜ್ಞಾನವೂ ಆಗುವುದರಿಂದ ಅಧಿಕಾರನಿರೂಪಣಆಯಿತು. ಎರಡೂ ಸೂತ್ರಗಳಿಂದ ಯಾನಕರ್ಮದಲ್ಲಿ ಶಕ್ತಿ, ವಾತ, ಆಂಶು, ಶೈತ್ಯ ಮತ್ತು ಘರ್ಷಣವೆಂಬ ಹೆಸರುಳ್ಳ ಆವರ್ತಗಳೂ ವರ್ಣಿತವಾಗಿವೆ. ಇವುಗಳಲ್ಲಿ ಯಾನಮಾರ್ಗವನ್ನು ತಡೆಯುವ ಈ ಐದು ಆವರ್ತಗಳೇ ವಿಶೇಷವಾಗಿ ತಿಳಿಯಲ್ಪಡಬೇಕಾದವು.

ಅಂಗಾಧಿಕರಣ ಅಥ ವಿಮಾನಾಙ್ಗನಿರ್ಣಯ

ಅಙ್ಗಾನ್ಯೇಕತ್ರಿಂಶತ್ : ವಿಮಾನಗಳಿಗೆ 31 ಅಂಗಗಳಿವೆ.

ಬೋಧಾನಂದವೃತ್ತಿ— ವಿಮಾನಾಙ್ಗನಿರ್ಣಯ : ಯಾವರೀತಿಯಲ್ಲಿ ಎಲ್ಲಾ ಅಂಗಗಳಿಂದಲೂ ಕೂಡಿದಅವಯವಿ ಅಥವಾ ದೇಹವೇ ಎಲ್ಲಾಕಾರ್ಯವನ್ನೂ ಸಾಧಿಸುವುದರಲ್ಲಿ ಸಮರ್ಥ. ಪೂ ಹಾಗೆಯೇ ಎಲ್ಲಾ ಅವಯಂಗಳಿಂದ ಸರಿಯಾಗಿಕೂಡಿರುವ ವಿಮಾನವೇ ಎಲ್ಲಾ ಕಾರ್ಯಗಳಲ್ಲಿಯೂ ಸಮರ್ಥವೆಂದು ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಅಂಗಾಂಗೀಭಾವದಿಂದ ಚೆನ್ನಾಗಿ ವಿಮಾನವನ್ನು ತಿಳಿದುಕೊಂಡಿರುವ ಕುಶಲರಾದಪಂಡಿತರು ವಿಮಾನಾಕಾರನಿರ್ಣಯದಲ್ಲಿ ಹೇಳಿದಾರೆ. ಯಥಾಕ್ರಮವಾಗಿ ವಿಶ್ವಕ್ರಿಯಾದರ್ಪಣ ಯಂತ್ರ ಮೊದಲುಗೊಂಡು 31 ವಿಮಾನದ ಅಂಗಗಳಸ್ಥಾನಗಳು ವಿಶೇಷವಾಗಿ ಹೇಳಲ್ಪಟ್ಟಿವೆ. ಅದೆಲ್ಲವನ್ನೂ ಶಾಸ್ತ್ರವನ್ನನುಸರಿಸಿ ಕ್ರಮವಾಗಿ ಭಾಯಾವುರುಷ ಶಾಸ್ತ್ರದಲ್ಲಿ ಹೇಳಿರುವಂತೆ ಇಲ್ಲಿ ಸಂಗ್ರಹವಾಗಿ ವರ್ಣಿಸಲಾಗುತ್ತದೆ.

(ಮುಂದುವರೆಯುವದು)

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

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"WEEKER SEX", A MYTH

(Continued from before last issue)

Any public telephone booth will give you a first-rate demonstration of that. A man, seeing someone waiting outside, is apt to rush through an important business call, forgetting half the things he wanted to say in the process and worrying himself sick about it afterwards.

Not so the woman. The queue outside may be two blocks long and the booth reverberating with the knocks of the waiting throng, but that will not prevent her from giving her listener a detailed description of some other woman's outfit, and finally leaving the phone, aglow with the serenity of a job well done.

A man in a bus will often tear a hole in his pocket in his haste to produce the fare money when the conductor comes past. The lady next to him does nothing so unseemly and ulcer-raising. She may scrape and rummage in her handbag, search its folds with tenderly exploring fingers, discover interesting objects she didn't realise she still had, and eventually come up, smiling, with a pound note and the statement that she doesn't seem to have anything smaller.

On top of what is probably inherent longevity and disease resistance, woman also enjoys a mobile shock-absorber in the shape of man. He acts that way on the theory that woman is a frail thing, easily frightened, frozen, and hurt, and therefore safe only when wrapped more or less in cotton wool.

This, one of mankind's most ancient fallacies, is about as real as Santa Claus. Understandably enough, women have made little effort to refute it.

But during the war observers in London and every other blitzed city in Europe noticed that women, if they were not with children, were less inclined to panic than men, and took prolonged bombing in shelters longer than men without cracking. In other words, they are braver !

(To be continued.)

ಶ್ರೀ ತಿರುಪ್ಪಾವೈ

(ಮುಂದುವರೆದುದು.)

Ye souls, that wish for an opportunity to sing halleluiahs in praise of the Great Being, Whose Power and Glory permeates the whole Universe, please listen to me attentively, and I shall relate to you the items of omission and commission, we have to pay attention to, in bringing to a successful issue our proposed vow viz. the duty of rendering humble and devoted services to the Almighty Lord. The items are—1. To dedicate hymns of praise at the sacred Feet of the Lord, (as the best Refuge for salvation) Who is enjoying conscious sleep in the milk-ocean on the soft and comfortable bedding of Adisesha—the thousand-headed Cobra, and Who is extending His protection all over the world; 2. To give up all other enjoyments as ephemeral; 3. To arrange that every one of us should, as in duty bound, perform the rites and duties allotted to his caste or condition of life; 4. Not to engage ourselves of our own accord in the acquirement of wisdom and piety, the two chief means for the attainment of salvation, except through the Grace of the Lord; 5. Not to approach the Almighty, though easily accessible to all, except through the kind introduction of his devoted followers—the Acharyas; 6. To impart instruction to the deserving in the mysteries of God's Glory, or in those of His devotees. If we should affectionately take refuge with Him after duly considering over the best means for the attainment of salvation, we shall be in a fair way to bring our precious vow to a successful fruition.

ಓಂಗಿಯುಲಹಳನ್ದ ಉತ್ತಮನ್ ವೇರ್‌ಪಾಡಿ
ನಾಂಗಳ್‌ನಂಪಾವೈಕ್ಕುಚ್ಚಾತ್ತಿ, ನೀರಾಡಿನಾಲ್
ತೀಂಗಿನ್ರಿ ನಾಡೆಲ್ಲಾಂ ತಿಂಗಳ್‌ಮುಂಮ್ಮಾರಿ ಪೆಯ್‌ದು
ಓಂಗುಪೆರುಂಶೆನ್ನೆಲೂಡು ಕಯಲುಹಳ ।
ಪೂಂಕುವಳೈ ಪೂವೈದಿಲ್ ಪೊರಿವಣ್ಣು ಕಣ್‌ಪಡುಪ್ಪ
ತೇಂಗಾದೇ ಪುಕ್ಕಿರುನ್ದು ಶೀರ್ತ್ತಮುಲೈಪತ್ತಿ
ವಾಂಗ ಕುಡಂನಿರೈಕ್ಕು ವಳ್ಳಲ್‌ಪೆರುಂಪಶುಕ್ಕಳ್
ನೀಂಗಾದ ಶೆಲ್ವಂ ನಿರೈನ್ದೇಲೋರೆಂಬಾವಾಯ್ ॥ ೩ ॥

ಎಲ್ಲೆ ಸಖಿಯರೇ, ಭೂಮಿಗೂ ಆಕಾಶಕ್ಕೂ ವಿಕವಾಗಿ ಬೆಳೆದು, ಮೂರುಲೋಕಗಳನ್ನೂ ತನ್ನ ದಿವ್ಯ ಪಾದಂಗಳಿಂದ ಅಳೆದ ಪರಮಪುರುಷನಾದ ಶ್ರೀ ತ್ರಿವಿಕ್ರಮನ ಉತ್ತಮನಾಮಂಗಳನ್ನು ಸಂಕೀರ್ತನೆಮಾಡಿಕ್ಕೊಂಡು ದಾಸಭೂತರಾದ ನಾವುಗಳೆಲ್ಲಾ ಗುಂಪಾಗಿಸೇರಿ ನಮ್ಮ ವ್ರತಾಚರಣೆಗಾಗಿ ಯಥಾವಿಧಿಯಾದ ಸ್ನಾನವನ್ನು ಮಾಡಿದರೆ, ಈಗ ಅನಾವೃಷ್ಟಿಯಿಂದ ಆದ ಪ್ರಜಾಕ್ಷೋಭವು ಹೋಗಿ, ದೇಶದಲ್ಲೆಲ್ಲಾ ಸುಭಿಕ್ಷವಾಗುವಂತೆ ತಿಂಗಳಿಗೆ ಮೂರುಮಳೆ ತಪ್ಪದೆ ಹುಯ್ಯುವುದು; ಇದರಿಂದ ದೊಡ್ಡ ಕೆಂಬೂತೀಭತ್ತದಪೈರು ಚೆನ್ನಾಗಿಬೆಳೆದು, ಅದರ ಮಧ್ಯದಲ್ಲಿ ಮೀನುಗಳು ಆನಂದವಾಗಿ ಚೆಲ್ಲಾಡುವವು; ಅಲರಿರುವ ಚೆನ್ನೆಯ್ದಿಲೇ ಪುಷ್ಪದಲ್ಲಿ ಸುಂದರವಾದ ಬೊಟ್ಟುಗಳುಳ್ಳ ನೀಲವರ್ಣದ ಭ್ರಮರಗಳು ಪುಷ್ಪಮಧುವನ್ನು ಪಾನಮಾಡಿ ನಿದ್ರೆಮಾಡುವವು; ಗೋಪಾಲರು ಗೋವ್ಕಗಳಿಗೆ ಮೆಲ್ಲಗೆ ಪ್ರವೇಶಿಸಿ ಹಸುಗಳಿಗ ಯಾವವಿಧವಾದ ಗಾಬರಿಯನ್ನೂ ಉಂಟುಮಾಡದೆ ಕುಳಿತು, ಹಾಲು ತುಂಬಿಕ್ಕೊಂಡು ದಪ್ಪವಾಗಿರುವ ಕೆಚ್ಚಲುಗಳನ್ನು ಹಿತವಾಗಿ ಹಿಡಿದು ಕರೆಯಲು, ಹಾಲಿನ ಕೊಡಗಳನ್ನು ಸಾಧುವಾದ ಉತ್ತಮಜಾತಿಯ ಆ ಹಸುಗಳು ತಮ್ಮ ಕ್ಷೀರದಿಂದ ತುಂಬಿಸುವವು. ಹೀಗೆ ಎಂದೆಂದಿಗೂ ಆಳಿಯದ ಸಂಪತ್ತೂ ಸಮೃದ್ಧಿಯೂ ಎಲ್ಲಾಕಡೆಯಲ್ಲಿಯೂ ಪೂರ್ಣವಾಗಿರಲು, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ವ್ರತವು ಶುಭವಾಗಿಯೂ ಶ್ಲಾಘ್ಯವಾಗಿಯೂ ತೇರ್ಗಡೆಯಾಗುವುದು.

Ye souls, disposed unto God! It is possible that, once in the way, under the Grace of the Lord, True Light of spiritual wisdom may show itself to mortals subject to

re-births &c, and who are affected with Ahankara (idea of self). This light will enable these beings to enquire into the question "Who is their Saviour?" On knowing this, the Great Lord, who sits within them as their inner Soul, gets elated with joy, and with the view of saving such beings, gives them as well as their retinue, consisting of relatives, friends and servants, an opportunity to take refuge with Him as the only source of salvation, and makes them His favourite devotees. In praise of such a merciful and magnanimous Lord, interested as we are in nothing other than Himself, we will recite the many thousand names appertaining to Him. If we engage ourselves in our humble and devoted services to Him, under the *pretence even* of performing a vow, then our erroneous conceptions—such as the error connected with the wrong notion of mistaking the body for the soul and *vice-versa*, will disappear of their own accord all over the universe; and the principle of Satva (purity and real existence) will prevail; and the knowledge of three principles Aakaaratraya, viz. (1) The condition of our being dependent upon God and God alone; (2) The condition of having no other refuge than God Himself; (3) The condition of enjoying none other than God Himself—will become prominent. Mean-while such of the souls as happened to be connected with these favored beings will rejoice at the excellent and unexpected position fortunately secured for them by being in their enlightened company; and our Lord—the Fountain of purest Light, with His consort Lakshmi, will take his seat in the midst of the lotus-like hearts of such enlightened beings. These souls, in the capacity of religious preceptors, will so instruct their disciples as to make them perfect in Divine Knowledge, and to favour them with such a capacity as to ever enjoy the presence and the glory of the Supreme Being Himself. The principle of Satva thus pervading to a large extent throughout the world, we shall be in a fair way to bring our vow to a successful fruition.

ಆಳಿ ಮಂಳ್ಳಿಕ್ಕಣ್ಣಾ ! ಒನ್ರು ನೀ ಕೈಕರವೇಲ್
ಆಳಿ ಯುಳ್ಳುಕ್ಕು ಮುಹನ್ದು ಕೊಡಾರ್ತ್ತೇರಿ
ಊಳಿ ಮುದಲ್ವನುರುವಂಪೋಲ್ ಮೆಯ್ಕರಂತ್ತು
ಪಾಳಿ ಯನ್ನೋಳುಡೈಪ್ಪರ್ಪನಾಬನ್ಕೈಯಿಲ್ ।
ಆಳಿ ಪೋಲ್ಮಿನ್ನಿ ವಲಂಬುರಿಪೋಲ್ನಿನ್ರುದಿರ್ನ್ದು
ತಾಳಾದೇ ಶಾರ್ಙ್ಗಮು ದೈತ್ಯ ಶರಮೆಳ್ಳ ಪೋಲ್
ವಾಳ ವುಲಹಿನಿಲ್ ವೆಯ್ದಿಡಾಯ್ ನಾಂಗಳುಂ
ಮಾರ್ಹಳಿ ನಿರಾಡ ಮಹೆಳ್ನ್ದೇಲೋರೆಂಬಾವಾಯ್ ॥ ೪ ॥

ಮಂಡಲವರ್ಷಕ್ಕೆ ಅಧಿಪತಿಯಾದ ಪರ್ಜನ್ಯದೇವತೆಯೇ, ನೀನು ನಮ್ಮನ್ನು ಸ್ವಲ್ಪವೂ ಕೈಬಿಡಕೂಡದು. ಸಮುದ್ರ ಮಧ್ಯದಲ್ಲಿ ನೀನು ಪ್ರವೇಶಿಸಿ ನೀರನ್ನು ಪೂರ್ಣವಾಗಿ ಪಾನಮಾಡಿಕ್ಕೊಂಡು ಗರ್ಜನೆಯೊಡನೆ ಆಕಾಶವನ್ನೆಲ್ಲಾ ವ್ಯಾಪಿಸಿಕ್ಕೊಂಡು, ಮಹಾಪ್ರಳಯದಲ್ಲಿಯೂ ವರ್ಧಿಸುವ ಶ್ರೀಮನ್ನಾರಾಯಣನ ದಿವ್ಯಶರೀರದಂತೆ ಶ್ಯಾಮಳವರ್ಣವನ್ನು ಹೊಂದಿ, ಗಂಭೀರವಾದ ಸುಂದರ ಬಾಹುಗಳುಳ್ಳ, ಮಹಾವಿಷ್ಣುವಿನ ದಕ್ಷಿಣಹಸ್ತದಲ್ಲಿ ನೆಲೆಗೊಂಡಿರುವ ಶ್ರೀಚಕ್ರಾಯುಧದಹಾಗೆ ಮಿಂಚಿ ಎದ್ದು, ಆ ಸರ್ವೇಶ್ವರನ ವಾಮಹಸ್ತದಲ್ಲಿ ಕಂಗೊಳಿಸುವ ದಕ್ಷಿಣಾವರ್ತ ಶಂಖವಾದ ಪಾಂಚಜನ್ಯದಹಾಗೆ ಬಲವಾಗಿ ಗುಡುಗಿಕ್ಕೊಂಡು, ಯಾವ ಸಾಪೇಕ್ಷವೂ ಮಾಡದೆ, ಶಾರ್ಙ್ಗಧನುಸ್ಸಿನಲ್ಲಿ ಎಯ್ದ ಬಾಣವರ್ಷದಂತೆ ಪ್ರಪಂಚವೆಲ್ಲಾ ಸುಖವಾಗಿ ಬಾಳುವಹಾಗೆ ಮಳೆಯನ್ನು ಕರೆದುಬಿಡು. ಆಗ ದಾಸಭೂತರಾದ ನಾವು ಈ ಮಾರ್ಗಶೀರ್ಷಮಾಸದಲ್ಲಿ ಸಂತೋಷ ಚಿತ್ತರಾಗಿ ವ್ರತಸ್ನಾನಮಾಡಲು, ನಮ್ಮ ಆದ್ವಿತೀಯವಾದ ವ್ರತವು ಶುಭವಾಗಿ ನೆರವೇರುವುದು.

O Preceptor, that showers on us the nectar-like blessings of communion with God, please condescend to instruct us, your disciples, freely in the mysteries of God's Glory, so that one and all of your retinue may take refuge with the Almighty God: we entreat you

to bring to your mind the many thousand Exeellences of the Almighty, after immersing yourself in the unfathomable ocean of His Grace, and cheerfully occupying the high pedestal suitable unto your exalted position of a teacher. At this stage a special kind of effulgence will show itself in your very appearance similar to that of the Almighty, showering kidnesses on all, on whom your glance is directed; and by your holding communion with the Lord through contemplation and enjoying His very Presence and Glory, is engendered a flood of light, which resembles in all respects the effulgence of the great discus that adorns the right hand of the Almighty. You will also be pleased to expound through the Sacred Word *Tiruvoimoli* the esoteric meaning of *Pranava* so distinctly and so well as to be understood by all, similar to the thundering noise produced by the Panchajanyam, the conch-shell that adorns the left-hand of the Supreme Being; and should shower forth the nectar of God's Glory and Excellence on all, so that they may understand by your teaching the real meaning of the sacred Mantra, and thence the real relationship subsisting between the Lord and our souls (the relationship of *Sesha-seshibhava* =the material and spiritual universe is the body of the Supreme Being), and thus obtain eternal salvation. While we, whose sole aim and end in life consists in rendering devotional service unto the Lord and nothing else, continue to discharge our duties, general and special, enjoined upon us in accordance with the injunctions prescribed by the Lord and our venerable sages, we shall be in a fair way to bring the special vow to a successful fruition—the vow consisting in holding communion with the Lord, and in the uninterrupted enjoyment of His Glory and other Excellences.

ಮಾಯನ್ನೈವನ್ನುವಡವಂದುರ್ವೈವ್ಯೆನ್ದನ್ನೈ
ತೂಯಪೆರುನೀರ್ ಯಮುನೈತ್ತುರ್ವಿನ್ನೈ
ಆಯರ್ ಕುಲತ್ತಿನಿಲ್ ತೋನ್ರುಂ ಮಣಿವಿಳಕ್ಕೈ
ತಾಯ್ಕ್ಕುಡಲ್ವಿಳಕ್ಕಂ ಶೆಯ್ದ ದಾಮೋದರನ್ನೈ ।
ತೂಯೋಮಾಯ್ವನ್ದುನಾಂ ತೂಮಲರ್ತೂವಿತ್ತೊಳುದು
ವಾಯಿನಾಲ್ ಪಾಡಿ ಮನತ್ತಿನಾಲ್ ಶಿನ್ದಿಕ್ಕ
ಪೋಯ ಪಿಳ್ಳೈಯುಂ ಪುಹದರುಮಾನಿನ್ರನವುಂ
ತೀಯಿನಿಲ್ ತೂಶಾಹುಂ ಶಿಪ್ಪೇಲೋರೆಂಬಾವಾಯ್ ॥ ೫ ॥

ಎಲ್ಲೆ ಸಖಿಯರೇ, ಆಶ್ಚರ್ಯಗುಣಚೇಷ್ಟಿತನಾಗಿಯೂ, ಭಗವತ್ಸಂಬಂಧದಿಂದ ಪ್ರಸಿದ್ಧವಾದ ಆ ಉತ್ತರಮಧುರಾಪುರಿಯಲ್ಲಿ ಅವತರಿಸಿದಂಥವನಾಗಿಯೂ, ಪರಿಶುದ್ಧೋದಕವುಳ್ಳದ್ದಾಗಿಯೂ ಅಧಿಕ ಪ್ರವಾಹವುಳ್ಳದ್ದಾಗಿಯೂ ಇರುವ ಯಮುನಾನದೀತೀರವಾಸಿಯಾಗಿಯೂ, ಶ್ರೀನಂದಗೋಕುಲದಲ್ಲಿ ಬೆಳೆದುಕೊಂಡಿದ್ದ ಮಣಿದೀಪಪ್ರಾಯನಾಗಿಯೂ, ದೇವಕೀದೇವಿಯ ಗರ್ಭಾಶಯವನ್ನು ತನ್ನ ದಿವ್ಯ ಜನನದಿಂದ ಪ್ರಕಾಶಪಡಿಸಿದ ಆ ಶ್ರೀವಾಸುದೇವನನ್ನು ನಾವೆಲ್ಲಾ ಸ್ನಾನಾದಿಕರ್ಮಗಳಿಂದ ಪರಿಶುದ್ಧರಾಗಿ ಪರಿಮಳ ಪುಷ್ಪಗಳಿಂದ ಅರ್ಚಿಸಿ, ವಾಚಾ ಅವನನ್ನು ಹೊಗಳಿ ಭಕ್ತಿಪುರಸ್ಸರವಾಗಿ ಆ ಸರ್ವಸ್ವಾತ್ಮನನ್ನು ಧ್ಯಾನಿಸಿದರೆ, ನಮ್ಮ ಪೂರ್ವಾರ್ಜಿತ ಪಾಪಕರ್ಮಗಳೂ, ಆಗಾಮಿಯಾದ ದುಷ್ಕರ್ಮಗಳೂ ಬೆಂಕಿತಗಲಿದ ಪಂಜಿನಹಾಗೆ ನಾಶಹೊಂದುವವು. ಹೀಗೆ ನಾವು ಅವನ ದಿವ್ಯನಾಮಂಗಳನ್ನು ಕೊಂಡಾಡಲಾಗಿ, ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ಈ ವ್ರತವು ಶುಭವಾಗಿ ನೆರವೇರುವುದು.

Ye souls! whose minds are drawn unto God, if we should, with a pure heart and sincere devotion, approach His august presence, as beings interested in nothing other than God Himself, and offer our humble services to Him Whose greatness even the eternal denizens of Paradise are not competent to discern, Who has taken residence, so as to be easily accessible to all, in all sacred spots of which northern Madura (Muttra) stands first; Who is full of pure and eternal wisdom and bliss; Who stands as an illustrious guiding

Light amidst His zealous devotees; Who graciouly condescended to remove the bonds and consequent sufferings of rebirths of His several mothers in different incarnations Devaki, Devahuti and Kousalya, to whom He was affectionately attached owing to their deep devotion, and to favour them with a seat in Paradise, from which there is no return to this lower region; and Who subjected Himself to many a trial and apparent inconvenience or suffering merely to accede to the wishes and prayers of His devotees: before such a Being, we shall submissively lay our heart at His feet, and sing halleluiahs in His praise, and contemplate His Divine Appearance with profound concentration of mind. If we do so, all our sins—past and future—would vanish away like bales of cotton touched by a spark of fire!

ಪುಳ್ಳಂಪಿಲಂಬಿನಕಾಣ್ ! ಪುಳ್ಳರ್ಕೈಯನ್ ಕೋಯಿಲಿಲ್
ವೆಳ್ಳೈವಿಳಿಶಂಗಿನ್ ಪೇರರವಂ ಕೇಟ್ಟಿಲ್ಲೆಯೋ ?
ಪಿಳ್ಳಾಯೆಳುಂದಿರಾಯ್ ಪೇಯ್ ಮುಲ್ಲೈನಂಜುಂಡು
ಕಳ್ಳಚ್ಚಹಡಂ ಕಲಕ್ಕಳಿಯಕ್ಕಾಲೋಚ್ಚಿ ।
ವೆಳ್ಳತ್ತರವಿಲ್ ತುಯಿಲಮರ್ನ್ದ ವಿತ್ತಿನೈ
ಉಳ್ಳತ್ತುಕ್ಕೊಂಡುಮುನಿವರ್ಹಳುಂಯೋಗಿಹಳುಂ
ಮೆಳ್ಳವೆಳುನ್ದು ಅರಿಯೆನ್ರುಪೇ ೨ಪಂ
ಉಳ್ಳಂಪುಹುನ್ದು ಕುಳಿರ್ನ್ದೇಲೋರೆಂಬಾವಾಯ್ ॥ ೬ ॥

ಎಲ್ಲೆ ಏನೂ ಅರಿಯದ ಬಾಲೆಯೇ, ಪ್ರಾತಃಕಾಲಸೂಚಕವಾಗಿ ನಾನಾವಿಧವಾದ ಪಕ್ಷಿಗಳೂ ಧ್ವನಿಮಾಡುತ್ತಲಿವೆ, ನೋಡು. ಪಕ್ಷಿರಾಜನಾದ ಗರುಡನಿಗೆ ಸ್ವಾಮಿಯಾದ ಶ್ರೀಕೃಷ್ಣನ ಆರಮನೆಯಲ್ಲಿ ಶುಭ್ರವಾಗಿಯೂ ಸುಂದರವಾಗಿಯೂ ಇರುವ ಶಂಖದಿಂದ ದಿವ್ಯಧ್ವನಿವು ನಿನ್ನ ಕಿವಿಯಲ್ಲಿ ಬೀಳಲಿಲ್ಲವೋ ? ಜಾಗ್ರತೆಯಿಂದ ಹಾಸುಗೆಯನ್ನು ಬಿಟ್ಟು ಏಳು. ಮಹಾರಾಕ್ಷಸಿಯಾದ ಪೂತನೆಯ ವಿಷಮಯವಾದ ಹಾಲನ್ನು ಪಾನಮಾಡಿ ಅವಳನ್ನು ಕೊಂದು, ಮಾಯಾಶಕಟಾಸುರನನ್ನು ನಾಶಮಾಡಿ, ಆದಿಶೇಷನ ದಿವ್ಯವರ್ಮಂಕದಲ್ಲಿ ಯೋಗನಿದ್ರೆಮಾಡಿಕ್ಕೊಂಡು ಸಮಸ್ತ ಪದಾರ್ಥಗಳಿಗೂ ಬೀಜಸ್ವರೂಪನಾದ ಶ್ರೀಮನ್ನಾರಾಯಣನನ್ನು ತಮ್ಮ ಮನಸ್ಸಿನಲ್ಲಿ ನೆಲೆಗೊಳ್ಳಿಸಿಕ್ಕೊಂಡು ತದೇಕಧ್ಯಾನರಾಗಿ ಮೆಲ್ಲಗೆ ಏಳುವ ಮುನಿಗಳೂ ಮತ್ತು ಯೋಗಿಗಳೂ "ಹರಿಃ ಹರಿಃ" ಎಂದು ಹೇಳುವ ಗಟ್ಟಿಯಾದ ಧ್ವನಿಯು ಮನಸ್ಸನ್ನು ಪ್ರವೇಶಿಸಿ ಆಹ್ಲಾದಕಾರಿಯಾದ ಕೂಡಲೆ ನಮ್ಮ ಅದ್ವಿತೀಯವಾದ ವ್ರತವು ಶುಭವಾಗಿ ನೆರವೇರುವುದು.

O Revered brother, that has newly been brought into the fold of the righteous! The pious *votaries* of God are going out to attend to their respective daily observances, rites and ceremenies enjoined upon the different classes—such as Brahmins, Kshatriyas, Vaisyas and Sudras, singing hymns of praise dedicated to the Lord. Did you not attentively hear the divine sound of the excellent truth (imbedded in the middle letter of the sacred *Pranava*, the favourite seat of the Almighty) so loudly proclaimed by the Acharyas? The time to attend divine service is drawing near; hence arise. When the agreeable sound 'Harih, Harih', often recited so attentively and piously by Munies and Yogis in the early morn in praise of our Lord Narayana, Who has taken His soft bedding on Adisesha in the milk-ocean, Who graciously uproots the Ahankara (idea of self) resulting from our connection with Prakriti, and consequently the evil effects resulting from the influence of six enemies *i.e.* desire, anger, covetousnes, ignorance, ardent passion, hatred—when that agreeable sound enters our heart and cheers us all to do our duty, we shall be in a fair way to bring the special vow to a successful fruition—the vow consisting in our souls' holding communion with the Lord, and in the uninterrupted enjoyment of His Glory, Mercy, and other Excellences.

(ಮುಂದುವರೆಯುವದು)

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